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"They are slaves who dare not be
In the right with two or three"

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TO THE

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THE MADRAS

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DR. WARD ON PLURALISM AND THEISM.

I HAD been casting about to find an alternative to Flint's 'Theism' as a book for Indian students. I do not mean to depreciate the latter, for there is more in it than meets the eye at the first reading; but I wished for an alternative. I thought of Caird's 'Introduction,' but it is not fit pabulum for Indian students who are starting the subject. Fraser's 'Philosophy of Theism' is masterly, but since a sound theological student, and a Scot, had written me that it left him in a mist, I felt it was too deep for the nebulous thinking tendencies of the East. They have enough of that as a home product. So I have been awaiting developments. Recently there came to hand this book, the Gifford Lectures of 1907-1910 * published in 1911 by the Cambridge Press. It is, to use a colloquial phrase which is not slang, a hefty if not a weird work—weird without mistiness, but requiring more concentration than the hot weather would like us to indulge in. As one reads it, the wonder why there was not an epidemic of brain-fag among the hearers after its delivery, is only partly explained on remembering that the lectures were delivered in Scotland, the land of porridge and philosophy. The book is divided into two parts—(1) Pluralism, (2) Theism, and it was because it dealt with Theism that my interest was at once aroused.

* *The Realm of Ends, or Pluralism and Theism*; by James Ward. Cambridge University Press, 1911.

To give an idea of the work, I choose one paragraph from the chapter on 'The Idea of Creation,' which will win conviction for my statement that it is a hefty book. The passage runs thus :—

" But how, it may be asked, can self-limitation be involved in creation, if creation is pure activity and original intuition, if God is all life and all light ? How can God be omnipotent, as Theism ordinarily assumes, and yet be limited ? Well, in the first place, we might reply, an omnipotent being that could not limit itself would hardly deserve the name of God ; would, in fact, be only a directionless energy of unlimited amount. At the same time the Mosaic notion that God must needs rest from His labour and even Tertullian's bold assertion that His glory was the greater on this account, nobody nowadays, I suppose, would seriously defend. It is not any limitation of this sort that we have primarily in view. *All* determination is negation, that is limitation, we must say with Spinoza. But if God were what Hegel described Nature as being, " ein bacchantischer Gott, der sich selbst nicht zügelt und fasst," then indeed we might regard Him as the Absolute notwithstanding possible creational vagaries, but He would be the absolutely Indeterminate. But God according to the theistic idea does not repudiate but owns and respects His world, a world that is cosmic, not chaotic, from the first, and through which we may believe that one increasing purpose runs. Even men abide by their pledges, cherish their offspring, show steadfastness and consistency in their purposes, and in manifold other ways limit and determine themselves by their own deeds. By their deeds, yes ; but not by their dreams. We surely then cannot suppose that God is less earnest, less steadfast than His creatures : rather we regard Him as without variableness or shadow of a turning. Again, to argue that unless the world is merely a divine phantasy, God is determined by its existence, does less than justice to the pluralist's position : it is from the reality of the world that we start. Apart from this I must again insist, we have no basis for our idea of God at all."

This is a fair sample of the language and procedure of the book. The student of Hegel will find that Ward makes a veritable bacchant of their master and shows him as a pluralist in deed (as McTaggart holds he is) and a singularist or absolutist

to finish up with. He discusses this in two chapters under the titles—'The Pluralism of Hegel' and 'The Hegelian Unity.' These are two helpful chapters; for, while difficult to read, Ward has a way, as the reader will see in the above quotation, of coming back to earth and illuminating the technicalities of discourse by real instances from human life. The appeal to life and its facts is, throughout the book, never far away. The student will find raised for him, by a master of the analytic method, the great topics of Creation (its meaning), Freedom and Foreknowledge, the Problem of Evil and Pessimism, and again the Problem of Evil and Optimism. Following these, we come on 'Moral Evil and Moral Order,' 'Theories of a Future Life,' and 'Faith and Knowledge.'

The juvenile orator who thinks he has, by reading a book like that of Griffith Thomas on 'The Ascent through Christ,' or Drummond's 'Ascent of Man,' mastered the meaning of Evolution will be astonished to learn from Ward the "formidable problems" which still confront Evolution as a philosophy of life. He will, perhaps, conclude that there is a good deal of the drunken Bacchante about Evolution, and that, if he does not be careful in his use of the term, he will land himself not in More's Utopia, but in another "Nowhere" in which he will not know where he is. At one time Haeckel will hand him his Evolution, at another Darwin, at another Lamarck; at another De Vries presents his Mutation, and at another Prof. Scott from his Botany researches will tell him that everything is very mixed up and that we are only on the theshold of things. The student of this book will learn the relations between Epigenetic and Preformation Evolution, and the relation of both to Pluralism and Absolutism, and should at least learn to be careful in the use of the term.

Let me quote again from the chapter on 'The Realm of Ends':—

"Thoughtful men have been driven to call life an enigma but few have been willing to curse it as a folly or a fraud; it has too much meaning, shows too much purpose for that, though its secret and its goal be not yet clear. Mists may envelop us, mountains seem to bar our way; but often we have heard when we could not see, and found a way by pressing forward, though,

while we halted, there seemed no way at all. These are the two voices—faith and knowledge—how come they to put such different interpretations on the very same facts? Because knowledge is of things we see, and seeks to interpret the world as if they were the whole; while faith is aware that now we see but in part, and convinced that only provided the unseen satisfies our spiritual yearnings is the part we see intelligible—that which ought to be being the key to that which is." Two pages later on occurs this brief sentence:—"Oriental servility and *a priori* speculation have made God synonymous with an 'Infinite and Absolute' that leaves room for no other and can brook none." This is strong. Towards the close of his book he deals with Nietzsche's brutal conception of life, which is based, we need hardly say, on the brute conception of Evolution.

We in India are suffering at present from sporadic endeavours to carry out in India mission study circles. The trouble may become epidemic, for there are fashions in these things. Yet though we may imitate the youthful West in forming the circle, we need not push imitation to the point of choosing the same books for study. Mott's 'Crisis' may do in Britain, but missionaries need sterner stuff in order to fit them to deal with the East and save themselves from the subtle serpentine evasive methods of Eastern Pantheism. For that, Mott's 'Crisis' is useless. Ward's book is somewhat expensive, but no more profitable circle could be formed among missionaries or students of any kind, Christian or non-Christian, than one for reading together and assimilating the discussions in this book. It will make for clear thinking; it will leave no difficulty unmet; and it will furnish fresh view-points to every one who has to deal with Pantheism, Transmigration, and other cognate subjects.

We cannot refrain from another quotation, taken from the close of this work:—"If we were asked what is the end of this realm of ends we might answer rightly enough that its end can only be itself; for there is nothing beyond it, and no longer any meaning in beyond. It is the absolutely absolute." The Pluralist, Ward here states, would make the *one* a means for the ends of the many, which those who "start from the standpoint of the One betray a bias towards the opposite extreme. The world on their view, is, for the glory of God: its ultimate *raison d'etre* is

to be the means to this divine end. Can we not transcend these one-sided extremes and find some sublimer idea which shall unify them both? We can indeed; and that idea is Love. But here again we trench on the mystical, the ineffable, and can only speak in parables. Turning to Christianity as exhibiting this truth in the purest form we know, we find it has one great secret—dying to live, and one great mystery—the incarnation. The love of God in creating the world implies both. 'Leiblichkeit ist das Ende aller Wege Gottes,' said an old German theologian. The world is God's self-limitation, self-renunciation, might we venture to say? And so God is love. And what must that world be that is worthy of such love? The only worthy object of love is just love: it must then be a world that can love God. But love is free: in a ready-made world then it could have no place. Only as we learn to know God do we learn to love Him: hence the long and painful discipline of evolution, with *its* dying to live—the converse process to incarnation—the putting off the earthly for the likeness of God."

This is a beautiful passage. We would suggest humbly that the incarnation is not altogether to be described as a process which is converse to the process of "dying to live." With all reverence we put it that God is not a mere spectator, however loving and sympathetic, nor one who only reveals in speech or writing his will; He in the incarnation brought down to earth this very principle, and Himself trod the wine-press alone, and "died to live," died to lift up the world, the object of His love, through the Church when it lives by the same law, into full union, unto the fulness of all things, that God the Father may be all and in all. "I am He that liveth and was dead; (even God Himself can say this to us) and, behold, I am alive for evermore, Amen." "But we see Jesus . . . . for the suffering of death, crowned with glory and honour: that He by the grace of God should taste death for every man." "And there shall be no more death."

Perhaps, Ward's greatest efforts are his discussions of the big problems of freedom, foreknowledge, the facts of evil, physical and moral, optimism and pessimism. The treatment is full and carried out in a most painstaking fashion. His aim is the establishment of a Theism which shall attain to a consistent

view of life's experiences, and harmonize the theistic concept of the One with the concepts of the many—the individual realities, and at the same time emphasize the reality of both in due relation.

The Calvinistic idea of Predestination is reviewed. In that view as dogmatically held there is no real creation at all. As he says, the *á priori* speculation and actual experience are frankly opposed. History is more than the translation into time of the eternally complete. Jonathan Edwards' method and Royce's argument of the Absolute knowing all at a glance are finely criticized. Ward will venture to use the term, a "finite" God, in trying to solve the problem, and all he says is constructive. Of course he means a "definite" God, when he says "finite." To him this simplifies the problem.

But in his chapter on 'Moral Evil and Moral Order' we venture again to differ. He seems to be entangled in the very net from which he tries to free his readers in an earlier chapter. Evolution sucks him down.

He quotes Hegel with approval when Hegel says that Paradise without the Fall would have been "a garden of beasts." This of Hegel is nonsense grown airy. Does man need to fall before he is worthy of being called man? Must we actually experience sin in order to know that sin is sin? Was man not fit to recognise evil disobedience to the voice of the discerning spirit within, before he experienced it? A mistake and a sin are two very different things. Animals make mistakes; only men sin.

Ward says, "the human race, like the human individual, has certainly passed through the brute stage," and the transition from the "innocence" of this level of life to "the knowledge of good and evil" is surely, as such, a rise rather than a fall." He tries to trace this rise. The writer wonders if Ward does not mean "an Irishman's rise," which is the phrase applied to one who has been promoted by being discharged from work. Here is his thesis:—"Moral evil is doubtless essentially selfishness." This is not quite correct. '*Moral*, that is human, evil is better described as "lawlessness." *Human* law cannot, in the ultimate, make a man unselfish. A man may be thoroughly moral so far as comporting himself in conformity with the de-

mands of human moral standards and laws is concerned, and he may keep the moral law just because he is thoroughly selfish. Only when we enter the region of ideals which for their reality call for a something super-moral as their sanction, can we come upon a reality which will lead a man out of selfishness. Ward's basis is defective. He writes:—"To love himself a man must know himself, but he can know himself only through knowing other selves. Selfishness is not possible below the social level." We need not pause to debate whether a man knows others from himself or himself from others. Both theories are held. It is a question of emphasis. Höffding and others hold that man knows others from himself, but this is a detail. It is Ward's deduction that startles:—"With society moral order *begins*, and in society moral order *may* arise." Why does he write the indicative mood in the first clause, and the potential mood in the second? Is he feeling less sure of his own position?

We would ask if morality is only the natural result of inter-subjective action among un-moral individuals. This is evolution in an aeroplane. Ward himself would agree that you cannot bring something out of nothing. He confuses the growing expression and development of morality, in which society is a factor, with the origin of the moral in man as man. The moral must be somehow in man to start with. You will not derive morality from the social interaction of beasts. We would commend a study of Shakespeare's 'Tempest' and therein especially the character of Caliban. The immortal Shakespeare is still a clearer guide than the most modern evolutionist. Again, granting a relation between man and God, there would be here a possibility of the development of a type of morality in man apart from human society. God is the universal Society!

Ward's position leads him to write that man's conscience finds its first moral standard in "the voice of his tribal self." We ask whence the tribe derived its "voice." In our view the first lessons in morality are found in what we hold to be earlier than the "tribe," namely, the "family," which after all is the best training school for the voice of the heavenly Father in the divine family. Morality in the earthly family must rest upon a heavenly if it is to have any ground for its reality. The reality must be there, even if custom makes us overlook it.

But in these fields of speculation each constructor, however keenly he may criticize others, finds himself very soon in difficulties.

Ward attacks the "dogma of original sin," and here in criticising the older traditional view he is killing perhaps a very dead dog. But he omits the startling implications of a germ theory which can enable us to see, in the unbroken continuity of the germ plasm right down through the ages, the preservation and transmission of an original something. We need a re-statement of the dogma, but after all there is a big truth behind it. We do not propose, however, to discuss this point here, nor need we proceed to further comments and criticisms on these instructive Lectures. Enough has been said to show our readers that there is in this book valuable and critical material for a reasonable presentation of the truths in Theism and their relation to the realities of Pluralism and other systems.

W. HUNTLY.

ACADEMIC SCOTLAND

"TEMPLES of Learning"—this is how an Indian visitor of the present day would be inclined to express his impressions of the universities of Britain, where the older ones, at least, are inseparably associated with the Christian Church. His previous experience of universities has been confined to those of India, where they are purely secular institutions. When I went to Oxford and Cambridge and saw Christian chapels attached to the Colleges, showing an ancientness of appearance and possessing histories as old as those of the academies themselves, my thoughts carried me back to those bygone days when universities existed in India not unlike similar modern institutions of the West. The idea of a university, as conceived in those days, bore a remarkable resemblance to the modern conception of such institutions in civilised Europe. And this impression became more marked when I went to Scotland and learned something of its universities.

We know something of the ancient universities of Asia. Most of these were situated in India. These old seats of learning were mostly appendages to the convents attached to temples.

The monks therein regarded the work of imparting knowledge as a service rendered to religion. It is to the Buddhists in India that we owe in a great measure this conception of a university existing as a part, and a very important part, of religion. These centres of learning in Northern India attracted thousands of students from all parts of Asia, even from distant China. When Fa Hian of China with a companion went to India in the sixth century A. D., the monks exclaimed: "Wonderful! to think that men from the frontiers of the earth should come so far as this from a desire to search for the law." Hiwen Tchang, the Chinese pilgrim, who travelled in India in the seventh century A. D., speaks of the monks attached to the Nalanda University in the North of India, several thousands in numbers, as men of "the highest ability, talent, and distinction." "The countries of India," he writes, "respect them and follow them. The day is not sufficient for asking and answering profound questions. From morning till night they engage in discussion. The old and the young mutually help one another. Those who cannot discuss questions are little esteemed and are obliged to hide themselves for shame. Learned men from different cities on this account, who desire to acquire quickly a renown in discussion, come here in multitudes to settle their doubts; and then the streams (of wisdom) spread far and wide. For this reason, some persons usurp the name (of Nalanda students) and going to and fro receive honour in consequence." Many of the students of these ancient universities, each of them impressed with the culture of his *alma mater* and imbued with the zeal and the unselfishness of his masters, went forth to all parts of the continent and spread the wisdom of India, her philosophy and religion and the highest thoughts found in her literature.

Coming to Africa, we read of the University of El Azhar in Egypt—"the central university of the entire Moslem world," religion being likewise the source of her inspiration; a university dating as far back as 975 A. D., where all knowledge is made subservient to religion and becomes blended with the spirit and the teachings of Islam. It has at the present day on its rolls ten thousand students coming to it from Turkey, Morocco, Algiers and even from Arabia and Mecca. Its progress

has been slow during the one thousand years of its existence. It has been moving like a ponderous machine, every part of which is encrusted with beliefs hard to alter, religion never slackening her grip. Never in the course of its long history did it manifest a desire to rid itself of its thoroughly orthodox elements. Here we behold the spectacle of a university in this twentieth century failing to keep pace with the progressive tendencies of modern times. Only recently was a mild change introduced, enforcing on the students the necessity of passing examinations before going to a higher class. It used to be on the certificates simply of their teachers that the students were allowed to pass from a lower to a higher class after staying there for a fixed period. This novel but most salutary change stirred the deepest passions of the students, and troubles arose which threatened to assume very serious proportions. So thoroughly conservative is this university, that a living writer who visited it recently was compelled to write about it as follows :—" The contrasts between this, the greatest of the Eastern universities, and any university in any European city are so striking and even immeasurable that it is almost difficult to imagine that the two things could be called by the same name, or that the two races and creeds could belong to the same planet."

Lastly, coming to Christian Europe, we read this higher education, as we understand that phrase, was confined mostly if not wholly, to the priestly class, until the fifteenth century. At the beginning of that century, that continent possessed fifty universities, twenty-two in Italy, eleven in France, seven in Spain, six in Germany, two in England, one in Portugal and one in Poland. Those of England—Oxford and Cambridge—came into existence in the thirteenth century. The state of higher education in Scotland, even up to the fourteenth century, was such that " it was almost impossible to produce a single instance of a Scots baron who could sign his own name." Such of her sons as wished to have the benefit of a university training were compelled to go to Oxford or Cambridge. But the state of political feeling between the two countries was getting more and more strained, and Scottish students were compelled to seek the universities of Paris and Geneva. Scotland, therefore, on account of the deplorable state of education there, and also on account

of her sons finding it necessary to go to the continent for their education, felt it a matter of sheer necessity to have universities of her own. The University of St. Andrews was accordingly founded in 1411, that of Glasgow in 1450, and that of Aberdeen in 1494, while the last, the University of Edinburgh, was founded in 1583. These universities were Christian in their very inception and their subsequent developments were due to the inspiring force of that religion and the broadening influence of Scotland's great minds.

Before proceeding to trace the history of academic Scotland, it may perhaps be well for me, adhering to the manner of treatment of the subjects taken up in this series of articles, to introduce here a short account of the ancient Dravidian University of Madura, the only one that ever existed in Southern India. Much of it is wrapped up in mystery. Most of what we know about it is merely traditional. Although authentic accounts are not available to the extent that we might desire, still there are sufficient references to it in the literature of our country to indicate the extent of its influence and the manner of its recognition of great authors. They show that it was in existence even before the Christian era, and that the most flourishing period of its history was in the early years of that era. This academy owed its origin to the desire of the people for all knowledge about religion. Here, as in Northern India, the credit for this development was due largely to the Buddhists and Jains. The idea of an institution reared by human hands taking upon itself the task of putting its mark of recognition on the works of the great writers of song is no doubt foreign to the spirit of the Hindu religion. The power to sing is a God-given gift. No man, no king, no institution, though it be composed of all the wisest of the land, can be worthy to honour the God-sent poet. But it was the spirit of enquiry and a desire to know other religions that prompted the Hindus to join in bringing into existence this university, to serve as an intellectual centre to which all men of learning might bring the results of their labours. As time went on, its influence became very powerful, and in the end it developed into an institution conferring distinctions on worthy authors, who flocked to it from all parts of the country; and, latterly, the belief became

general that God's hand was seen in its workings. Its decisions were, therefore, accepted as final and binding. No one dared to question the merits of the books approved by it. They were recognized as standard works and they form at the present day the most valuable portion of the literature of the land. The subjects that came within its range were grammar and rhetoric, astrology and divination, ethics and philosophy, and medicine and religion.

This university was composed of the chancellor in the person of the Pandyan king of Madura, who belonged to the lunar race of kings. It had, besides, forty-nine members, one of whom was the vice-chancellor. When it was at the height of its glory, the great author Narkirar, a chalk cutter by caste and Hindu by faith, was the vice-chancellor. Another of the fellows —a Buddhist—was the official censor of the university. The books submitted for approval had to pass through his hands. The fellows or professors as they were called were all of them famous authors and had each a number of students whom they taught in their homes. The university was thoroughly cosmopolitan in its composition, for among its fellows were Hindus, Jains, and Buddhists. Its place of habitation was the great temple of Madura, and the meeting place of the fellows in the temple was called the *Sangappalagai*, the meeting plank or seat, or board of meeting. How strikingly similar this is to the *Sanhedrim* of the Jews, we read of in the Gospels, will be apparent from the meaning of that word, which is derived from *sun, together* and *hedra, a seat*, a council, assembly or company of people sitting together, exactly what is conveyed by the term *Sangappalagai*.* The *Sanhedrim*, like the Madura institution, had its habitation in the temple of Jerusalem. The president of

*Does the resemblance really extend beyond etymology? We do not ourselves remember having ever before heard it suggested that the Sanhedrim exercised academic functions, and on consulting the *Encyclopædia Biblica* we find mention only of judicial and administrative duties. Nor does this authority lend its support to the further particulars mentioned by Mr. Ramakrishna, for it says: "The Jewish tradition which regards the synedrium as entirely composed of Rabbis sitting under the presidency and vice-presidency of a pair of chief doctors, the *nāsi* and *āb beth din*, is quite false as regards the true synedrium. It was after the fall of the state that a purely rabbinical *beth din* sat at Jabneh and afterwards at Siberias, and gave legal responses to those who chose to admit a judicature not recognised by the civil power."—*Ed.*

this assembly was called *nāsi* or prince; his deputy or vice-president was called *āb bēth din*, father of the house of judgment.

It had seventy fellows, besides the president and the vice-president called *tzekanim*, elders or senators. They were all men learned in the law; and they were obliged also to study and master magic, divination, fortune-telling, physic, astrology, arithmetic, and languages.

This University of Madura was required to judge of the merits of the books submitted to it. The authors appeared before a full meeting of the professors. The books were publicly read. The various objections raised had to be satisfactorily answered by the author. Elucidations of portions considered to be obscure were heard. Finally, after approval, a copy of the book was accepted and given a place in the University library. Then a title, appropriate to the nature of the work, was publicly conferred on the author by the Chancellor. Valluvar, the author of the well-known Tamil work '*The Kural*,' went from Mailapur near Madras to Madura, a distance of about three hundred and fifty miles, to obtain the recognition of this university. The book was accepted, and the highest title of 'The Divine Poet' was publicly conferred on him. All the forty-nine professors of the academy, including the vice-chancellor, took part in presenting the author to the royal chancellor, with short speeches in verse. Here is a sample of the verses :—

"O, Pandiya, the mighty King, who wields the sword brandished among the enemy! Having heard from the mouth of Valluvar what we never heard before, and comprehended the meaning, we have been enlightened with the knowledge of eternal happiness."

Here is another :—

"O, King of the fertile country, where the birds reared in houses are lulled by the women's chants! Valluvar's *Kural* is short in words but extensive in sense, even as in a drop of water on the blade of the millet might be seen reflected the image of the tall palmyra tree."

The unique distinction of 'the Divine Poet' was then conferred on the author. Such was the manner of public recognition of authors which obtained in this ancient university.

Even in matters pertaining to divination, the help of the

university was sought. We have it recorded in our literature that when the Pandya King was once enjoying the company of his queen, the daughter of the neighbouring Chola King of the solar race, there was wafted to him a peculiar fragrance, just as the queen untied the knot of her luxuriant hair. The odour was unlike that of the lotus, the lily, the jasmine or any other to which he was accustomed. He was puzzled, because he was not able to identify it. The professors of the university were summoned to read his thoughts. They were unable to do it. Then, true to the practice of those days, the pole was put up with the purse of gold on the top, and the royal proclamation went forth calling on those who were able to read the king's mind to come forward. In the end it was left to a poor man to accomplish the task successfully in a verse which went to show that the fragrance which came from the tresses of the queen was no other than the fragrance inherent to the perfect woman, she, in whom is realised the highest ideal of womanhood. Just as the odour of sanctity is felt in the presence of the perfect saint, this odour was felt in the presence of this queen, the daughter of the house of the sun-god. The university passed the poem : the poor poet won the purse and the king was pleased. This story forms the subject of a popular poem in Tamil.

How strangely similar this story is to that narrated in a unique papyrus covered with mysterious characters written by the Egyptian Scribe Annana, and now preserved in the British Museum ! It is " the oldest written story in the world which has come down to us in writing." Mention is made therein of a beautiful woman, the wife of a ploughman ; a lock of her hair was carried to Egypt and was laid down " on the spot where were the washers of the house of Pharaoh ; and the fragrance of the lock of hair imparted itself to the garments of Pharaoh. . . . But the chief of Pharaoh's washers seized the lock of hair ; and there was found therein an extraordinary sweet odour. Then he brought it unto Pharaoh ; and the experienced scribes of Pharaoh were summoned. And they spake unto Pharaoh :— 'This is the lock of the daughter of the sun-god and all divinity is in her.' "

Referring to this story, Dr. Garnett of the British Museum remarks : " How many points of contact it presents with the

tales and traditions of other times and countries." Commenting on the suggestion that the author of this story was a contemporary of Moses, he proceeds: "Writings such as these may have contributed to his (Moses) education. They help us, at least, to realise more vividly the fact that the great Jewish law-giver was prepared for his mission, not first in the solitudes of Horeb, but in the court of Pharaoh, and in the schools of Egypt."

Our knowledge of the subsequent history of the Madura Academy is scanty; but we know that it gradually became sectarian in spirit, the Hindus having the upper hand in its affairs. People of other faiths were arraigned and with the help of the rulers of the land condemned to the stake. It found itself in aftertimes involved in internal feuds. It gave up its legitimate work of recognising merit wherever it was found. Sectarian wranglings most virulent in their nature, and prolonged disputations upon trivial subjects became the order of the day. Pride of learning and the consequent slighting of manifestations of superior talent prepared the way for the decline of this university, which, as tradition tells, had resort even to unworthy subterfuges to belittle the work of great minds. These, added to its aggressive tendencies and persecutions of other faiths, brought about its downfall. Now and then, in later times, there were seen in Southern India some authors flourishing here and there in the courts of petty chieftains and the literature of those times, other than what was devotional, was mostly ephemeral. The reasons for the decline and fall of this once famous university were found in its utter disregard of its original objects and in its failure to take note of, and profit by, the new circumstances that arose and to adapt itself to them. Bigotry begat hatred of other people and their faiths, till it culminated in reserving all its energy for selfish ends, identifying itself with one particular sect and using its influence and power against others, and this eventually brought about its downfall, and it became a thing of the past.

Not such the history of the Universities of Scotland. Their growth and development were in contrast to the retrogressive spirit of the South Indian University. Their history is one continuous record of honest attempts to adjust themselves to the

continually rising needs of progressive Scotland, characterized by strong common sense and breadth of view.

In Scotland, as in Southern India, religion played a prominent part. We read in the Aberdeen Bull issued by the Pope that "His Holiness resolved to erect a university in the renowned city of Old Aberdeen, that there may be therein a cool fountain of whose fulness all the faithful in Christ may drink, streaming thither from every quarter in their desire to be adorned with learning and virtue."

In the beginning, the Scottish universities were small institutions affording instruction in a limited number of subjects to students whose numbers were equally limited. The professors taught the students in their private dwellings. In the fifteenth century in St. Andrews, "the masters provided their own class-rooms and they accepted from their pupils such fees or gratuities as they could afford to give." In the sixteenth century, in Aberdeen, the professors had to teach in their manses. The average number of students at King's College in the latter university at the beginning of the seventeenth century did not exceed nineteen. About the end of that century, it had risen to seventy. The same might be said of St. Andrews in the seventeenth century; but in Glasgow and Edinburgh there were more. The present strength of each may be roughly put down at about 3,000 in Edinburgh and Glasgow, 1,000 in Aberdeen and 500 in St. Andrews with Dundee, these students being engaged in one or other of the following branches of study—Arts and Sciences, Medicine and Law, and Divinity. Taking Edinburgh, the premier University, we find the students distributed as follows in 1910-11: Arts, 1,287; Science, 388; Divinity, 45; Law, 255; Medicine, 1,374; and Music, 18; total 3,367.

Again, at the commencement there were no public examinations held before the granting of the degrees. In Aberdeen, in the middle of the eighteenth century a degree examination was instituted, but there was no rigidity in that examination, and no one in fact was rejected. All the passed candidates in those days were presented to the Principal who, to use the words of one who received such a degree, "rose solemnly and holding an old dusty piece of scarlet cloth in his right hand, whilst we all stood like so many wooden images before him, went round

the whole of us, and touching our heads, dubbed each of us a Master of Arts." The development of the Church in its various stages affected the Universities too. The Church ruled the Universities till the seventeenth century; during the next century the Universities influenced the Church and thus "returned the compliment." Their gradual development to their present position in the intellectual and religious life of the people shows that their progress has gone on *pari passu*, the one influencing the other during the course of their contemporaneous onward march.

"One of the honourable marks" says a Scottish writer "of the Scottish pulpit is that the most eminent preachers were usually men of learning, men who had shown an unusual aptitude for the culture of the time and had assimilated the intellectual food provided at the Universities in a degree beyond the common." A spirit of charity and honest enquiry and search have always characterised that Church; the interpretations of the holy writings have gone on broader lines; a desire to acquire knowledge from whatever sources it came has always been the aim and object of that Church's most distinguished sons. But for the influence of that progressive Church, the Scottish Universities would not have become the great centres of enlightenment and wisdom they are at the present day. The sphere of their activity has extended so far that at every step of their progressive march, the wider and larger concerns of human life, whether in law or in the sciences, have been kept in view, and the wants, not merely of the wealth yor culture-seeking class but also those of the mass of the people, have been supplied; and the Scottish Universities have thus brought themselves more into touch with the every-day life of the people.

Lord Macaulay, in his Rectorial address delivered to the students of Glasgow University in 1849, summed up the centennial features of that University in words which might well be applied to the other Scottish Universities also. "It was," he said, "in the midst of martyrdoms, and proscriptions, in the midst of a war between power and truth, that the first century of the existence of your University closed. . . . The second hundred years was in the midst of a war between Popery and Protestantism. Then between Prelacy and Puritanism. . . .

The third was a bright and tranquil century—a century of religious toleration, of domestic peace, of temperate freedom, and equal justice. . . . In the fourth century, there was nothing but growth. Our noble institutions are sound at heart. They have nothing of age but its dignity and their strength is still the strength of youth;" and he wound up by expressing the hope for the fifth century that those educated in the University would not waste their talents and learning on ignoble objects, but would employ them to "promote the physical and moral good of their species, to extend the empire of man over the material world, to defend the cause of civil and religious liberty against tyrants and bigots and to defend the cause of virtue and order against the enemies of all divine and human laws." This is what the *alumni* of the Scottish Universities are doing at the present day.

From the short account given here of the ancient University of Madura and of those of Scotland, the lessons we are able to gather are that while the former, by openly avowing its bigotry and limiting its sphere of work, retarded its own progress and ultimately brought about its ruin, the latter, by expanding their work and going ahead on liberal lines, have attained a high place in the academic world. I hope it will not be considered out of place here to say a word on the proposals to establish Hindu and Moslem Universities in India. I am tempted to quote the remark of Coleridge, who wrote: "He who begins by loving Christianity better than truth will proceed by loving his own sect or Church better than Christianity and end in loving himself better than all." This is said of Christian Europe. But what about India where three creeds meet? Let there be by all means any number of Universities, territorial in character but not racial. In Christian Europe, the tendency has been to secularise academic institutions. No doubt, the leaders of the two communities in India are sympathetic towards each other and are showing their kindly feeling even by liberal subscriptions. But these Hindu-Moslem amenities are no better than weak bridges thrown over deep chasms. It will be well therefore if in this question of sectarian Universities in India the lessons of history and the circumstances of the country where they are sought to be established are taken into account.

T. RAMAKRISHNA.

INDIAN LOGIC: ITS VALUE.

FROM THE STANDPOINT OF THE INDIAN LOGICIAN.

THE subject of Indian Logic as at present studied in Sanskrit *Patasālās* or *tols* is called Tarka; and it stands as a representative of the two *darsanas* or systems of thought—the Nyaya and the Vaiseshika. This Tarka system appears to regard those two *darsanas* as the ancient and the modern exposition of the same matter of enquiry, and from this point of view it can be said that it stands as a reconciliation of the two expositions. The value of the Tarka philosophy is not specifically discussed in its treatises and it may therefore be taken to be the same as that of the two *darsanas* which it is said to represent.

The Nyaya and the Vaiseshika are two of the six *darsanas* which are the boast of the Indian intellect. Each system is said to have been propounded by a great philosopher, a Rishi, as he is called, and the original treatise is known as the Sutras or Aphorisms of that Rishi, the author of the Nyaya system is Gautama, and its first treatise is called the Nyaya Sutras or Gautama Sutras; so also we have Vaiseshika Sutras or Kanada Sutras. The first Sutra explains the purpose or the value of the system of thought. It may appear strange to be told that the purpose of every one of the *darsanas* is the same: it is the attainment of *moksha*, that is, salvation or liberation from the bondage of the world or Samsāra. The same is the case with the Nyaya and the Vaiseshika, and hence with the Tarka philosophy.

The Tarka philosophy presents a systematic account of the *padarthas* or the knowables. A knowledge of the knowables leads the disciple to understand that the body and the soul are different in nature and in function; and to conceive that of the two the body is evanescent. The soul is thus abstracted, and it is then realised that the soul, free from the influence of the body, is the real. When once the body is regarded as unreal, the disciple is expected to lose all interest in the doings of the body; there is thus no more knowing of the unreal. If one does not labour under the fetters of knowing the false, he becomes free from sin Freedom from sin eventually leads the disciple to cessation from

activity. Cessation from activity ends in freedom from the influence of Fate or what is called *adrista* (अदृष्ट) which is known as चपधिर्मों in the Tarka system. When one becomes free from the influence of this fate, he will no longer be subject to the cycle of birth and rebirth. If one is not fated to be reborn, he, in that last course of birth, suffers the effects of his deeds in the previous births. Absence of sorrows follows therefrom ; absence of sorrow and freedom from subjection to it is the essence of *moksha*.

For the attainment of *moksha*, knowledge of the real is the only means. Knowledge of the real implies absence of knowledge of the unreal. Thus it is clear how the Tarka philosophy, by offering a systematic account of the *padarthas*, fulfils the task of providing us with the desired knowledge of the real.

This is how the Tarka system as well as the Nyaya and the Vaiseshika claims the value of helping to the sure and speedy attainment of salvation by its disciples.

In this connexion it may be mentioned that there is a tradition among the students of the *darsanas* that one who is content with a mere study of the Tarka philosophy is fated to be born an ass in the next birth. This tradition may appear to conflict with the above exposition of the value of the *darsanas* and the Tarka philosophy. The explanation of the tradition is this : it is owing to the prominent hold the Adwaita School of Vedanta has over the minds of the Shastraic disciples. While the average Indian culture so far as this question is concerned cannot tolerate other schools of thought than the monistic, the Tarka philosophy belongs to a dualistic or theistic school of thought, and is therefore spoken of in depreciatory language. It is desired that any tendencies towards dualistic conceptions which may be created by the influence of a systematic course of study in the Tarka School of thought, be erased from the minds of the students by an acquaintance with the Adwaita exposition. What a student of the Tarka philosophy is required to do is to undergo a course of scholastic discipline in the studies of the Vedanta : he is to be initiated (उपदेश) into the Vedanta studies. The guru, at the end of the course of instruction in Tarka, introduces his disciples to the study of such books as Panchadesi, or Sankara's

Bhasya on the Vedanta Sutras, or the Upanishads with Sankara's Commentary, or the Gita as expounded by Sankara. It may be remarked that students who are by birth Dwaitis or Visistadwaitis will be initiated into the study of the same *Granthas* as expounded by their Acharyas. However, the explanation offered here for the current tradition holds good generally, even though a variation is noticeable in the case of a few disciples. The Tarka philosophy is dualistic ; dualistic tendencies must be erased ; the Vedanta fulfils the purpose ; and hence the tradition.

P. JAGANNADHASWAMI.

CORRESPONDENCE.

TAMIL IN ROMANIC LETTERS.

To the Editor of "*The Christian College Magazine.*"

DEAR SIR,

You have in a former number of your Magazine given the complete scheme of Romanic letters for the whole of the languages and dialects of India. But the following specimen of Tamil in Romanic letters will

TAMIL. Romanic Letters for Indian Languages.

அ a ஆ ʂ இ i ஈ į உ u ஊ ų

எ e ஏ ɛ ஐ ei (ai) ஒ o ஓ ɵ ஔ au

Initial	Medial.	Doubled.	With Nasal.	Joined.
க k	க g	க்க kk	ங்க ŋg	க்த kt
ச ç	ச ç	ச்ச cc	ஞ்ச ŋj	ட்ச ʽtc
ட ʽt	ட ʽd	ட்ட ʽtʽt	ண்ட ʽnʽd	ஷ்ட ʽsʽt
த t	த d	த்த tt	ந்த nd	ப்த pt
ப p	ப b	ப்ப pp	ம்ப mb	ப்த pt
ற r	ற r	ற்ற tt	ன்ற ndr	ற்ச rc

ங ŋ ஞ ŋ ண ʽn ந n ம m ன n

ய y ர r ல l வ v. w ழ ɪ ள ɭ

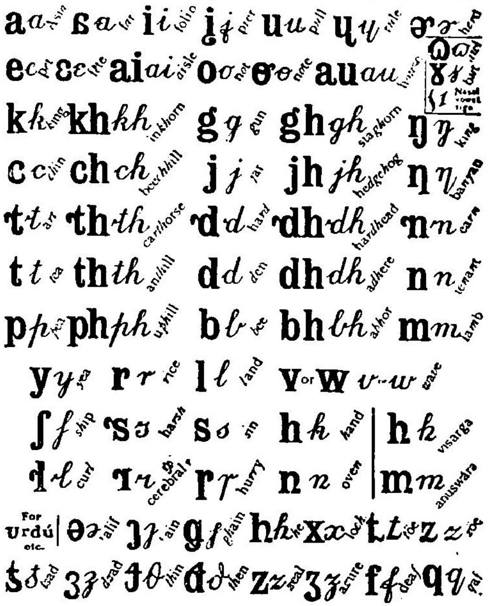
(–ʃ) ஷ ʽs ஸ s ஹ h ஜ j ஃ x

The above is transliteration of Tamil according to Tamil pronunciation. Words directly from Sanskrit should have transliteration of Sanskrit letters for which Tamil letters stand ; thus, "guru" (not "kuru"), to show Sanskrit pronunciation and be uniform with other vernaculars. (If letter for letter transliteration is desired leave out all within lines). Rev. J. Knowles, Mowbray, Whitley Rd, Eastbourne, England.

give your readers a better opportunity of judging of the use of Roman letters for Tamil than the necessary details of the complete scheme

am therefore sending you two blocks, one of which shows the Tamil and corresponding Romanic *letters*, the other the Tamil story of "The Three Fishes," from Dr. Pope's Tamil Hand-book

In the transliteration of the Tamil I have endeavoured to follow the rules laid down in Grammars, but in case anyone demurs to the transliteration I would remind him that the Romanic letters provide for an accurate transliteration of the Tamil letters, a phonetic representation of the Tamil sounds, or a compromise between these two methods. I desire that the scheme should be judged by its capabilities and not by my particular use of the letters. Generally I favour a strict transliteration, but where the Indian script departs widely from a phonetic representation, as in Burmese, this may be impracticable. The imperfection of the Tamil alphabet also needs some remedy.



I would remind anyone who objects to any new letters that philologists, educationalists and type experts agree in condemning the use of diacritical marks, except as makeshifts. The Romanic letters are being published in the Royal Asiatic Society's Journal to show the complete scheme. They have met with general approval, and every letter is easy to read, facile to write and suitable for printing. It would not be fair to India to offer a scheme with numerous diacritical marks whilst we ourselves gird at having to dot the *i and j* and cross the *t*. The Romanic letters have been chosen in the interests of India. To missionaries who may object to Roman letters in any form I would

say—What is the alternative? Are Indian letters, alone of all human inventions, after so many changes, to be kept henceforth for ever exempt

Printing in Romanic Letters—Tamil.

mųndɽu mɟngaɭ kađei.

oru periya kuɭattil *varum-mun-kɛppavan endɽum, *varuŋ-kɛɽ-kɛppavan endɽum, *vanđa-pin-kɛppavan endɽum, mųn-dɽu mɟngaɭ anɛga nɛlɛy vɛɪnđu koɳđ'-irukku'-nɛlil oru nɛɭ valeikkɛrar vanđu, "iđilɛ taɳɳɟr koŋjamɛy irukkiɽađ'-ɛgeiyɛl nɛɭei vanđu iđil irukkiɽa mɟngaɭei ellɛm piɖippɵm", endɽu pɛçi koɳɖađei *varum-mun-kappavan kɛttu, tan çinɛgiđar iɖattiɽ pɵy "nɛm ivviɖam vittu çɟkkiramɛga puɽappaɖa vɛɳɖum, ini iŋgɛ oru nimiɕa-nɛramum irukkal ɛgɛđu" ena.

iđei kɛttu, *varuŋ-kɛɽ-kɛppavan çolluɡiɽađu; "namakku vibattu varum pɵđu pɛrttu koɭɭuvɵm, kɛriyam nɛriɖum pɵđu ađaɽku takkađɛga butti uɳɖɛgum" ena. piɽagu *vanđa-pin-kɛppavan "tan-iɖattei vittu viɖugiɽađu tɛn mųrkka-tanam. ɛnendɽɛl, eđu vara takkađɵ ađu varave varum. yɛđondɽu vara tagɛđađɵ, ɛđei nɛm varunđi aɽeittɛlum varɛđu. ɛđa-lɛl, nɛn vara mɛtten" endɽu çolli anđa kuɭattileyɛ irunđađu. piɽagu, *varum-mun-kɛppavan vɛɽu iɖattiɽ pɵy vittađu.

maɽunɛɭ uđayattiɽ çembaɖavar vanđu, valei eɽinđu mɟn-gaɭei piɖittɛrgaɭ; ađil *varuŋ-kɛɽ-kɛppavan agappattu çettɛɽ pɵɽ pɛçaŋgu paɳɳi koɳɖirundađu. ađei pɛrttu, iđu çettađu endɽu eɳɳi-koɳɖu, çembaɖavan ađei karei mɛɽ pɵttu veittɛn. iđaɽkuɭɭɛ ađu avan kaɳɳukku tappi taɳɳɟr pugunđu, oɭittu koɳɖađu. piɽagu *vanđa-pin-kɛppavan valeikkuɭ agappat-tu, "ippɵđu enna çeyyalɛm" endɽu, aŋgum iŋgum ɵɖa ađei çembaɖavan kaɳɖu, taɖiyɛl aɖittu kondɽɛn. matt'-irandum çugam aɖeinđana. ɛgeiyɛl, eđeiyum ɛlɵçittu çeyya vɛɳɖum.

from change? Customs, laws, religions, arts, sciences, ideas, words, all things of life and value change. Is the Tamil character the one perfect and immutable thing? Do not let Tamil stand in the way of the adoption of a national alphabet for all India which would be the greatest educational instrument for the elementary education of the three hundred millions of illiterates.

I suggest that the whole question is of such paramount and national interest that the Indian Government ought to appoint a commission so that at least the option of the use of some code of Roman letters could be given in schools and public courts.

J. KNOWLES.

Mowbray, Whitley Road,
Eastbourne.

NOTES OF THE MONTH.

THE late W. T. Stead, whom all good men respected even when they most differed from him, was one who took a deep interest in everything connected with Psychical Research, and—by the method of 'automatic writing'—he believed himself to be in communication with departed spirits. We are personally disposed—and here it may be well to premise that, in all that follows, the Editor does not claim to be expressing anything more important or representative than his own individual opinions—to preserve a very open mind on this subject, cautiously sceptical in respect of *prima facie* interpretations but far from disposed to prejudge ultimate possibilities. To the performances of the 'Julia' Bureau we are not prepared to attach the slightest importance, but that at times Mr. Stead *may* have been able to come into touch with a deceased son whose spirit had once been knit with his own in closest sympathy, seems to us a possibility deserving of much more respectful consideration. For our own part, we believe that death is—at least for the man of God—just the piercing of a veil that is destined one day to be torn to shreds, and we know of no reason why it may not sporadically wear very thin even now. And if intercommunication between ourselves and those who have passed into a life which is to us invisible is not always and absolutely impossible, our natural incredulity may, perhaps, be at its weakest when the communications alleged to have been received purport to come from one who in his earthly life had learned in an exceptional degree to combine the visible plane and the invisible into a unity of interest, both theoretical and practical.

IN spite of these reflections, however, we confess ourselves to be entirely sceptical in regard to what is alleged as a new case of a message from the world unseen: and what leads us to refer to it here is by no means even an incipient belief that the message really comes from Mr. Stead, as it purports to do, but simply our interest in the ideas which the message embodies, whether these emanate from the medium's own subconsciousness or from any other source. The 'message' is far too long to reproduce, but we select one passage for quotation.

"Many who went under"—the reference is to those drowned in the *Titanic* disaster—"became quickly conscious of the change and are working to help others who are lost in confusion and darkness. It is terrible to witness the sad state of these. Pray for them. Send my message out to all who knew me to pray for these poor souls. Rich or poor on earth, what does it

matter?—they have been cut off from all they looked upon as life. Pray that they may be liberated and illuminated. Pray that they may see the light, which is the love of God, and the devoted spirits with us, as well as the quickened souls on earth, which is shining upon these wandered and distressed ones; that they may rise and enter upon the fuller life. I am free, as are many with me. There is a great work here. Will you help? Will you send the message and get others to help? Many of these suffering ones are nearer to you on earth than they are to the bright spirits above them. Come in thought and in prayer to help them, so suddenly torn away from all they held dear. Many will pray with those bereaved ones on earth, who have lost—as they think—their dear ones. Many will willingly give of their abundance to help their needs, but how few will think it necessary, helpful and sympathetic to pray for those plunged thus suddenly into eternity? I ask your prayers.

"It was at my request the band played 'Nearer, my God, to Thee.' Never was it played with more thrilling effect; never were the messages of life, death and immortality so fervently given to the world.

"When I became conscious I saw her from whose heart was wrung by affliction the inspired words of this hymn. She was surrounded by a bright band of risen spirits, singing the hymn and illuminating the surroundings by the radiance of their presence. I saw ministering spirits, glorified spirits helping the feeble ones whose bodies went down with the vessel or perished in the numbing waters. They were arousing and helping those, brave or terror-stricken, who had faced the reality. Many soon realised the great change had come, but the majority are as blind as bats. They cannot help themselves. Pray for them. Messages will be sent to many on earth from me. The work of my life on earth is continued here. . . "

THE foregoing is only about one-third of the supposed message. It is said to have been transcribed from short-hand notes taken on the occasion of its reception at a seance on April 26th. Whether the style is due to free expansion on the part of the transcriber we do not know, but it will be time enough to search for evidence against the authenticity of the message when we hear of any positive evidence in its favour. We suppose it is just as possible for the subliminal as for the supraliminal consciousness to do a little play-acting, and what more inviting subject than the *Titanic* disaster? Not that we intend to suggest any conscious deception, but there seems to us to be no positive reason whatever to suppose that we have here anything more than a dramatic reproduction by the—'sensitive's' sub-consciousness of some living person's—perhaps her own?—imagination of the sequel to the terminations of the earthly tragedy. Even taking it just so, however, as representing simply an earth-dweller's guesses, it may be worth while to pause for a moment over some of the ideas suggested. For we all make our guesses, and it sometimes helps to compare them.

TO some Christians the meagreness of Christ's references to the conditions of existence of the deceased during the interval between

their death and the final consummation of the glorious Kingdom of God seems to convey an implicit condemnation of all guessing whatever in regard to this matter. To us, on the other hand, the real explanation of His comparative silence seems to be that the topic did not possess in His eyes any urgency of interest or importance. His central message to the world was that, if man would only make the necessary surrender of distrustful self-will, there need be no further delay in the arrival of that ideal epoch when the eternal purpose of God would have its full fruition and death would be no more. Compared with the absorbing grandeur of this 'good news' which He had to proclaim, and the constant necessity of illustrating and enforcing it, the question of the conditions of existence of the deceased during an interval of waiting which ought to be short, was dwarfed into utter insignificance. For us, therefore, the true lesson of His silence is not that all guessing as to those conditions is forbidden but rather that no guess can be right which regards an intermediate phase of existence between death and the final order as an indispensable part of the purpose of God for the human soul, and so denies that in the present life human nature can, by the grace of God, be made fit for eternal felicity.

"THE work of my life on earth is continued here:" these words constitute one point where our own guess would coincide with the supposed 'message.' For, that one who was as genuine a disciple of Christ as was Mr. Stead should find that the activities of his new life are fundamentally the same work as those of the old, seems to us to be a very natural inference from a central tenet of our Christian faith. We reason as follows: Before Jesus died He promised that He would rise again, and that wherever two or three should be gathered together in His name, there He would be present in their midst. Having died, He did rise; and He gave abundant evidence that He still remained interested in earthly affairs, intimately cognisant of the thoughts and needs of His followers, and able to influence their consciousness. So much at the very least all the narratives, however they may differ in points of detail, agree in implying. And when it is added that the influence which He was able to exercise upon the consciousness of His disciples did not stop short of the power of making them recognize His presence by their senses of sight, hearing and touch, the question of the nature of His resurrection seems to us to have no more than a metaphysical interest. Whether He had a physical body so transmuted as to be able to pass through physical barriers, or whether, although not possessing a physical type of body, He was able to produce

the same effect upon the senses as a physical body would do, in either case He showed Himself to be as effectually real a presence in our universe as any physically embodied spirit. That, it seems to us, is the one point of religious moment. And His Ascension without any transmutation of His embodiment served the great purpose of teaching His disciples that, though His manifestations of Himself to their senses were now to be intermitted, yet He was to continue permanently an agent in the world of their knowledge quite as real and efficient, though unseen, as He had ever been. It is no weaker sense than this that is intended by the words: "Lo! I am with you all the days, even unto the end of the age." So there is reached the assurance, so precious to the Christian, that Christ our Lord is present in our midst not simply in a mystical but in a homely and thoroughly practical sense, and that He is still actively occupied, although in a different manner, with what was the great purpose of His visible life. This assurance forms the first premise of the inference we are expounding. The second is our Christian belief that at death we pass into a fellowship with our risen Lord not less but more deep than before. But since during our visible life we are able to have fellowship with Christ in the service of that purpose toward man with which He is still actively occupied, to be snatched away by death from this labour of 'the Kingdom' would be to have our fellowship with Him weakened, not intensified. Accordingly our two premises point to the conclusion that the true Christian will find his work in the life unseen to be a continuation in a new manner of the very same ministry as was his privilege on the visible plane. And this conclusion seems to be in harmony with the New Testament view of Heaven. For, according to the New Testament conception the goal of human development is not reserved for some other place, nor for some other plane of being wholly out of relation with that on which we move at present; but the future heaven is simply this familiar universe of ours transmuted into the perfection of form which in the Divine intention it has always had. Now if this be so, it seems natural to suppose that death is no removal to another place. The dead have not 'departed' in any literal sense. For the Christian, death—so we like to figure it—is just an opening of the eyes. The physical body, with its limited powers of perception, is put off, and we become clothed with new powers both of sense and action. And, so endowed, we discover the universe we have always lived in to be an infinitely richer reality than it was for our old sense-equipment, and we find life in it to be an immeasurably more satisfying thing than it had been with our old limited and ineffective faculties. And if it be the same universe, and its work the same min-

istry, and only our faculties be different, what could be less unlikely than that the task in which we are at first set to exercise these faculties should be a ministry on behalf of those of whom our earthly fellowhips gave us an intimate understanding?

We have left ourselves but little space to touch on another point in the supposed communication from Mr. Stead which is likely to catch the attention of some readers. Of those who perished in the disaster it is represented that many soon realised that the great change had come but that the majority were "as blind as bats." For the origin of this speculation we think we do not need look any further than to the psychological doctrine of 'apperception.' Minds which have adjusted themselves only to the things of this life will have—so, perhaps, it is imagined—no 'apperception mass' available, to which to relate the data of their posthumous experience, and so will be apt to remain at first "lost in confusion and darkness." It is an interesting line of speculation, and we think that the unknown consciousness which established its control over the 'sensitive' and gave forth the message might easily have followed out this clue to still more interesting conclusions. We refrain from supplying the omission, however, because the physiological basis on which the psychological theories of apperception and memory—unwisely, as in the light of Bergson's analysis we should be disposed to say—depend, render them a precarious foundation for guesses about a consciousness which is parting from its physical tenement.

In Bombay there has been inaugurated an 'All-India Academy of Music,' and we have been furnished with a statement of its aims and objects which makes us heartily wish its promoters all success. They desire to preserve and propagate the work of ancient and modern masters of Indian music by setting their music to notation "both in the vernacular of any Province or Nagari and English." They further propose to publish standard text books in various dialects for teaching music; to establish a Central Reference Library of standard works on music in Sanskrit and the various vernaculars; to make provision for the teaching of music in all dialects; to keep a register of musical talent; to hold examinations, grant diplomas and confer titles. All this constitutes a somewhat ambitious programme, but we hope that the more important of the proposals will not prove impossible of achievement. An annual subscription of two rupees will confer membership and will entitle to the privilege of obtaining at half price all literature published by the Academy. The fee for life-membership is one hun-

dred rupees. Readers who wish further information should communicate with the Principal of the Academy, Mr. Satyabala Devi, Sitaram Buildings, Bombay.

LITERARY NOTICES AND NOTES.

Readings from Carlyle. Selected and edited with introduction and notes by W. Keith Leask, M.A., late scholar of Worcester College, Oxford: Blackie and Son.

To make Carlyle accessible to schoolboys is no easy undertaking, and the question is worth raising whether it were not more likely to be successful if an abridged and annotated edition of one work, say, the Essay on Heroes, were provided, for the fundamental ideas of Carlyle are not easily grasped. The editor of this volume has thought otherwise, and has provided an interesting compilation of those passages which exhibit prominent features of Carlyle's thought, and good examples of his descriptive and vivid reflective capacity. It was impossible for him to remove the difficulty which Carlyle's wealth and obscurity of allusion must present, although an effort has been made to avoid passages too thickly studded with these. It were possible to discuss at some length the advantages and dangers of selecting such a book as a text-book for schoolboys; to assert with some vigour the effect of such a thinker in stimulating the mind by raising the great questions of life and criticism; to point out that it were not wise to measure the value of such an undertaking by the power of the scholars to grasp these massive thoughts, but by the intensity of the interest aroused, and the vigour and freedom of mental range and presentation which are thereby induced. It is sufficient for the present purpose to say that the selections provided are well chosen for that end, and that the annotations, though scanty, are serviceable.

The weak points, however, in the book are the Life and the slight Introductions provided at the beginning of each selection. These latter are in some cases conspicuously inadequate, and to fail in this respect is serious when the character of the book is kept in mind. The great difficulty in selecting such a book for school reading is just the demands that it makes upon the teacher's power to introduce, and it is here that in some cases the editor conspicuously fails to help. Something of Carlyle's own special gift was surely needed in presenting the life of the author of these selections to schoolboys, but, however accurate and complete in its treatment of the facts, the editor has

presented an account of Carlyle which none but the most conscientious of schoolboys will read with interest.

A Geography of Europe. By T. Alford Smith. Macmillan and Co. Price 2*s.* 6*d.*

THIS volume is one of Macmillan's Practical Modern Geographies. Belonging as it does to such a series, the book is eminently practical and consists of (1) exercises based on map-reading and on statistical tables; (2) short descriptions of the various regions treated; (3) questions requiring descriptive answers. An elementary knowledge of physical geography is assumed. Great care has evidently been taken to secure maps which are exceedingly clear and accurate. With regard to statistics, the latest available are provided and as a rule average results are given. We heartily recommend this volume and also the whole series to which it belongs.

A School Algebra: Parts I and II, with Answers. By H. S. Hall Macmillan and Co. Price 2*s.* 6*d.*

THIS book represents the very latest in the teaching of its subject, and is thoroughly up to date as regards the modern requirements demanded. We have no hesitation in stating that the student of this branch of mathematical knowledge requires nothing else to ensure complete equipment for any examination that a school pupil may have to sit.

The Place of Ramanuja in the Story of India. An address delivered by Professor K. Sundararama Iyer, M.A., on the occasion of the twenty-eighth anniversary of the Srinivasa Mandiram and Charities and the birthday festivities of Sri Ramanujacharya. Price 8 as.

AFTER a short account of the influence which Ramanuja exerted along with Sankaracharya in reclaiming to the Vedic faith an India which had lapsed from the original Buddhism, the author is at pains to reconcile these two great teachers and to dissociate Ramanuja from what is described as Protestant Hinduism. He denies the validity of the assertion that Sri Ramanuja extended greater religious privileges to the Sudras than Sankaracharya and claims that both Sankara and Ramanuja are Vedic and orthodox. Nor does he consider it accurate to regard the one as the embodiment of intellect and the other of benevolence, for both excelled in these several respects. In regard to central points of doctrine the author denies the accuracy of those

who say that, while Sankara taught a kind of veiled Buddhistic idealism, Ramanuja taught an uncompromising realism which is intelligible to all; or that the one taught a personal Supreme and the other a pantheistic Monism; or again that in Ramanuja's system the individuality of the *jiva* is preserved, while in that of Sankara it is lost. In all these points Mr. Sundararaman explains away the differences He contends that in respect to the latter two Sankara taught a personal conception of the Supreme as well as the other, and did not teach in an absolute sense the absorption of the *jiva*.

WE have received the first three numbers of *The Wealth of India*, a new monthly published by Messrs. G. A. Vaidya Raman and Co., of Madras, at the annual subscription rate of Rs. 3, post free. It describes itself as a "magazine of information and instruction devoted to agriculture, trade, industry, economics, co-operation, banking, insurance, business methods, machinery, invention, popular, scientific and technical education and all other matters relating to material progress." It is specially as a digest of facts, figures and information culled from a great many—often very good—sources that this journal promises to be useful; and we can believe that especially the numerous college students who are engaged upon the study of economics, but do not have easy access to the more important economic, financial and commercial periodicals, might find it worth their while to become subscribers to this new magazine. It would at least give them a wholesome impression of the complexity of their subject.

FROM Messrs. Macmillan and Co., we beg to acknowledge receipt of the following:—

Burke's Speech on Conciliation with America, edited with introduction and notes, by F. G. Selby, M.A. (Ox)., Hon. LL.D. (Bombay). Price 1*s*. 6*d*.

The Children's Classics—

(1) Primary; price 2*d*. each.
'Tales from Norseland.'

(2) Junior; price 2½*d*. each.
'The Dwarf's Spectacles.'
'Little Wanderlin and Little Silver Ear.'
The Magic Valley.'

(3) Intermediate I; price 3*d*. each.
'The Last of the Giant-Killers.'
'Four Winds Farm.'
'The House that Grew.'

FROM Messrs. A. and C. Black, we have received the following :—

Gardens in their Seasons. By C. von Wyss. Price 1s. 6d.
How other People live. By H. Clive Barnard. Price 1s. 6d.
The Children's World, By S. Shenessey. Price 1s. 6d.

Geographical Pictures. Series III—Sculpture of the Earth Crust ; Packets I and II. Price 6d. each.

THESE charming publications of Messrs. Adam and Charles Black are deserving of the attention of the elementary school teacher and of all interested in the education of little children. The beautiful illustrations, many of them coloured, are a delight to the eye, and the perusal of books so well got up is in itself a pleasure.

'Gardens in their Seasons' is a little book meant to be a companion to children in their rambles in the garden and is full of the breathless fairy tales of nature, delicately and beautifully told. The charm of the book is undeniable, and, though the gardens in which the children roam are English gardens with English flowers and the change of English seasons, its study will be an inspiration to those who are trying to help children to the joy of seeing in the wonder-world of nature and to make nature study not the dry uninteresting talk so many little ones must find it, but the sheer pleasure of finding out the many secrets of their school gardens. 'How other People live' will be found useful for school libraries and as a reference book for simple talks on other lands. 'The Children's World' is more suited to English children.

The two sets of Geographical pictures showing the sculpture of the surface rocks, by weathering, are beautiful reproductions of photographs taken in different parts of the world and should be a great asset to any teacher giving such a lesson. A description of the pictures with some notes on weathering is supplied with the packets.

The Christian Literature Society have just issued *The Human Body and how to take care of it.* By A. M. Fullerton, M.D. (Price As. 4) and *Talks on Health for Indian Housewives.* By Mrs. Brander (Price As. 3). The first of these small volumes deals in a simple and lucid manner with Circulation, Respiration, Excretion, Repair of the Body, the Five Special Senses, the Nervous System, and the Skeleton with its coverings. Appended to each chapter is a series of questions on the subject matter

In 'Talks on Health' half of the matter is on the same lines as in the previous volume. The latter half discusses such important points as exercise and rest, cleanliness, sanitation of towns and vil-

lages, water-supply, purification of drinking-water, and milk and food supply. Each of the above topics constitutes a definite lecture. Both volumes are to be confidently recommended since they deal practically and accurately with the subjects considered and are written by competent authors. The very low price of each work places it within reach of a large section of the community.

Literary Notes.

THE death of Dr. Henry Sweet, University Reader in Phonetics at Oxford since 1901, at the age of 67, is a great loss to English Philology, in which his work is well known wherever the English language is taught. His many editions of Old and Middle English texts are of standard value, and his 'Primer,' 'Reader' and 'Student's Dictionary' are used everywhere in teaching Anglo-Saxon. His books on Phonetics are of special importance and have been the means of improving greatly in recent years the educational methods of teaching English and other languages.

OUR knowledge of past history depends most of all on our knowledge and appreciation of the sources of information which have been preserved from the past, and the teaching of history, in order to be rational in method and of permanent benefit to the student, must open up these sources and allow him to form his own opinion on the events of the past. In view of this it is of interest to learn that under the general editorship of Mr. A. E. Winbolt and Mr. Kenneth Bell there will shortly appear a series of 'English History Source Books' to be published by Messrs. Bell and Sons. The whole ground of English history, from Roman Britain to 1887, will be covered by some eighteen volumes of about 120 pages each. These volumes are to be issued at a shilling each, and should be a valuable aid to the rational teaching of history in secondary schools. Among the writers will be found public-school masters and workers in the British Museum and the Record Office.

A QUESTION of far-reaching importance for philology and ethnology has been re-opened by the publication of a short essay with the lengthy title, *A Research into the Origin of the Third Personal Pronoun (hw') Epicene in Pentateuch, and its connection with Semitic and Indo-European Languages*, by J. Iverach Munro. The Hebrew third personal singular pronoun *hw'* is found in the Pentateuch for both masculine and feminine, and the author contends that here we have to deal with an archaism of old standing. He seeks to prove that still earlier forms behind this epicene pronoun were *hau* for the masculine and *ḥai* for

Aeschylus revealed the opposite tendency to strain the sense rather than desert manuscript authority. His volumes on 'Euripides the Rationalist' were, perhaps, the most fruitful of his classical studies on account of the discussion which followed them, but outside the classics Prof. Verrall was known as a charming writer and a man of fine taste, and a man of the world as well as a man of letters. The other figure is known to students of philosophy by his greatest work, *The Metaphysics of Experience* (1898). His teaching has never become widely popular, though acknowledged by Prof. William James, partly no doubt because it is not taken up with direct criticism of past or contemporary theory. In the Aristotlelian society, however, he has left the mark of his personal influence, for he was its first President and held that office from 1880 till 1894, and so lately as January of last year he read a paper before the British Academy, of which he was a Fellow.

We have pleasure in acknowledging receipt of the second issue of *The Northwick Observer*. It is intended to make this a quarterly magazine. While its primary aim is to interest and instruct the present pupils at Northwick, Rayapuram, it is hoped that former pupils and friends of the institution will also become subscribers. To former pupils the annual subscription will be As. 12 ; to other friends in India, Re. 1 ; in Britain, 2*s*. The get-up of the magazine is excellent and its inception witnesses to the energy and enterprise of the ladies concerned.

SCIENCE NOTES.

The difficult problem of preparing rubber artificially, so that it could be put upon the market as a commercial product, has at last been solved. So long ago as 1860, Greville Williams found that isoprene, a hydrocarbon obtained by distilling caoutchouc, could be made to yield a substance more or less resembling rubber. By an improved method Bouchardat, in 1875, obtained from isoprene what was really the same as the rubber of the plantation in all its properties. The investigation was carried further by Sir William Tilden, who showed by various discoveries made in 1882, 1884 and 1892 that isoprene could be obtained from other substances besides caoutchouc, and that the rubber prepared from it could be vulcanised.

The next stage in the progress of research consisted in finding a substance from which isoprene could be obtained so cheaply that the

rubber derived from it could be put upon the market at about one shilling per pound. It could be obtained from turpentine or some other of the ethereal oils, but their price was too high. Attention was finally turned to fusel oil, which can be obtained by the fermentation of starch and starchy material such as maize or potatoes. A cheap fermentation process was discovered by Professor Fernbach of the Pasteur Institute, Paris, by which fusel oil is obtained by the distillation of fermented starch. By the old processes fusel oil was prepared at a cost of about £140 per ton. Prepared by Professor Fernbach's process, it costs £30 per ton.

THE last stage in the problem of preparing artificial rubber was to find a satisfactory method of polymerising, or thickening, isoprene, and converting it into rubber. In 1909 Messrs. Strange and Graham, technical chemists, resolved to devote all their resources to making this discovery. A group of fifteen chemists and bacteriologists was organized. In the course of their research they found a cheap method for preparing isoprene in which acetone is obtained first of all and then isoprene derived from it, and another method in which fusel oil is the intermediate product. Finally, they found that sodium is an effective and reliable agent for the polymerisation of isoprene. The action of the sodium is catalytic, and in a few hours the isoprene is changed into solid raw rubber spontaneously. It is now known that while this research work was going on, the great German company of manufacturing chemists, the Farbenfabriken of Elberfeld, had been engaged in the same problem, and that they arrived at the same result three months after the English chemists had patented their discoveries.

THE discovery of a cheap method of preparing acetone is almost as valuable from a commercial point of view as the discovery regarding rubber. Acetone, an aldehyde of secondary propyl alcohol, is a mobile liquid with a fruity odour which is a good solvent for resins and camphors and especially for gun-cotton. For this reason it is used in the manufacture of cordite. Cordite is a mixture of nitro-glycerine, gun-cotton and vaseline. Unless acetone is used to incorporate these ingredients together, the cordite is liable to explode of itself as it did on the French battle-ship "La Liberté." It is stated in the newspapers that since that catastrophe the French Government have adopted acetone in the manufacture of nitro-cellulose explosives. The price of acetone fluctuates according as there is peace or war. Its average price is £65 per ton, but the Russo-Japanese war sent it up

to £85 and now, owing to the Turco-Italian war, it is £90. By the new process it can be made for £30 per ton.

FUSEL OIL is not so valuable a substance as acetone but it is an important commercial product all the same. It is at present obtained as a by-product in the manufacture of alcohol, but as one thousand parts of alcohol have to be manufactured to get one part of fusel oil, the supply is very limited. It is estimated that from three to six thousand tons are produced per annum. Its price is consequently very high and only those trades which cannot find anything else as a substitute make use of it. At present, most of it goes to the United States where it is used as a solvent in connection with the manufacture of artificial leathers having a nitro-cellulose composition. If it is produced as cheaply as Messrs. Strange and Graham say they can do by their new process, there is no doubt that it will come into use in connection with the manufacture of explosives. It will also be used in the manufacture of paints, scents, flavouring substances, &c.

PROF. W. WIEN in his Nobel lecture to the Academy of Sciences at Stockholm gave a valuable survey of the recent advances made by the theory of radiation. Lord Rayleigh's form of the Law of Radiation of a black body, based on the equal distribution of the energy amongst the degrees of freedom of the vibrating system, agrees with observation over the longer wave-lengths only. Professor Wien's formula, based on his "Law of Displacement" or compression of radiation, agrees, on the other hand, with measurements over the shorter wave-lengths only. Professor Planck's form of the law agrees with observation over the whole of the range of wave-lengths at present available, but rests on the conception of energy as atomic in structure. The difficulties which such a conception raises are very grave and Professor Planck himself has substituted continuous for discontinuous absorption of radiation. Professor Einstein's attempt to bring Dulong and Petit's Law of Atomic Heats under Planck's theory has only been partially successful, and Professor Wien thinks the processes going on in the atoms themselves must be taken into account before the theory of radiation can be placed on a satisfactory footing.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE first place in the June number is given to an article on *The Situation in Turkey* by Sir Edwin Pears. In an article contributed to the July number last year Sir Edwin Pears took a hopeful view of the situation, and expressed his belief that Young Turkey, in spite of the blunders it had made, would succeed in establishing a permanent government on constitutional lines. He takes the same view of the situation still. The task before Young Turkey, he admits, is colossal. Four and a half centuries of cruel misrule cannot be put an end to in four years. And the moving spirits of Young Turkey are very young and inexperienced. They have, however, succeeded in keeping the machine of government running when to have let it stop would have resulted in anarchy. They have made several notable improvements and they have announced their intention of making more. They have greatly strengthened the army and have brought order into the financial administration. They have allowed the country to develop itself, and the people are agreed that the condition of affairs has improved since the revolution.

In a recent journey through Turkey Sir Edwin Pears noted many signs of progress. The construction of railways is going steadily forward, and progress is being made in the development and improvement of agriculture and various forms of industry. The abolition of the local passport has been a great boon to the people. In the Capital improvements are to be seen everywhere. The principal streets are better paved than they have ever been, so that taxi-cabs and autobuses are now available; and there is new life and activity among the citizens. Among other hopeful signs noted by Sir Edwin Pears are the continued improvement in the condition of women, and the greatly diminished hostility between the Greeks and the Bulgarians.

There is, of course, another side to the account, and Sir Edwin Pears is severe in his condemnation of the policy which the Committee, that is, practically the Government, has pursued in Macedonia. He regards the eviction of Bulgarian peasants to make room for immigrants from Bosnia and Herzegovina as specially inexcusable, because of its being a violation of the revolutionary programme of justice irrespective of race or creed. The condition of Macedonia, he says, constitutes a very serious danger for the Government. He believes

the best solution of the problem would be the establishment of an autonomous government under the suzerainty of the Sultan.

Among other questions requiring the immediate attention of the Government Sir Edwin Pears mentions the reform of the Law Courts. The foreign Consuls in all parts of the Empire report that no improvement has yet taken place in the administration of justice.

In spite of these and other failures Sir Edwin Pears is of opinion that Young Turkey is deserving of British sympathy and regards the situation in Turkey as on the whole distinctly encouraging. This is the view, he says, that was taken by the late Mr. Stead after a visit to Constantinople some months ago. The war with Italy has been a misfortune for Turkey, though in some ways it has strengthened the hands of the Government. It has made the people appreciate the improvement in the discipline of the army and at the same time shown them the powerlessness of the fleet.

MR. MURRAY ROBERTSON in an article entitled *Causa India* complains about the slow progress that is being made in this country in the matter of railway development and the creation of new industries. He seems to entertain some kind of idea that the Government, with their bureaucratic methods, are the chief hindrance to progress and the great obstacle to the employments of Indian capital in the exploitation of the country's resources. The large and continued absorption of gold, he says, shows that there is no dearth of money in India. How exactly the Government are responsible for the fact that so much of this wealth is not turned to account he does not make quite clear. He rightly sets great store on the cultivation of the spirit and habit of co-operation, which in small matters has already proved its value, but he writes as if the Government did not sufficiently encourage co-operation, and did not sufficiently honour the men who are taking part in the development of the system. In connexion with the development of railway communication he strongly condemns the Government for having permitted the construction of such a length as now exists of metre gauge line.

COMMANDER BELLAIRS contributes an article on *The Titanic Disaster*. He deals with the questions of wireless telegraphy, the ice danger, seamanship and the crew, finance and seamanship, the big ship movement, boat and raft accommodation, and a proposed Board of Transport. On each of these points he has something sensible and pertinent to say. He strongly condemns the policy of shipping directors who estimate progress in shipping affairs from the standpoint of

economy and hesitate not to sacrifice seamanship to considerations of finance. No consideration of seamanship, he says, would justify the saving of one hundred to one hundred and twenty miles by passing through a misty area strewn with icebergs. On the question of boat and raft accommodation he says that our chief reliance must be on the build of the ship and the skill with which she is handled by the crew. As to the provision of a complete supply of life-saving fittings he says there would be no difficulty in the matter if some of the absurdities in the modern passenger steamer in the way of gymnasium and games were removed. He believes that what most passengers really care for is good food and comfortable cabins and reading rooms; and neither of these demands, he says, conflicts with navigation.

COMMANDER BELLAIRS'S main contention would appear to be that accidents at sea are as numerous as they are because principles which conflict with those of true seamanship are allowed to govern the construction and navigation of modern ships. A similar contention is put forward on a very interesting and suggestive article entitled *The Gothic Ideal* by Mr. L. March Phillipps. The Gothic ideal, Mr. March Phillipps says, consisted in that theory of free labour, the chief condition of which was that the control and direction of every craft should be in the hands of its own craftsmen, and that not only as regards the supervision of its members but as regards also the quality of the work accomplished and the standard of excellence to be maintained. In all creative work there is at one end the raw material—stone, wood, iron, or whatever it may be: at the other the destined use of the material—a church, a chair, a kettle, etc.; and between the two comes the artisan or craftsman whose important function it is to adapt the raw material to the intended purpose. This trio is a complete unit, and only when the artisan or craftsman is free to work as he will can the result of his labours be satisfactory. This condition is rarely satisfied, however. As a rule things are made after having been ordered, or for sale; and in either case those who pay for them expect to have a say in their form and fashion. Under this condition the artisan, though he may be politically free, is a slave so far as his work is concerned; and the result is seen in what he produces. It was the mission of the Gothic peoples, Mr. March Phillipps says, to re-inspire a world sinking into political servitude and routine with the idea of liberty of thought and action; and true Gothic art is the embodiment of this ideal. In these modern days the artisan as a rule works under conditions which forbid all freedom of thought and freedom of self-expression; and in Mr. March Phillipps's opinion much of

the misery which haunts our workshops is due to the conflict and discrepancy between what the artisan does and what he feels himself to be.

DR. J. WARSCHAUER contributes a rejoinder to the article by Principal Forsyth on *Liberty and its Limits in the Church* which appeared in the April number. Dr. Warschauer begins by professing his regret that Principal Forsyth continues to express himself in very cryptic language, and then proceeds to deal with the subject-matter of his article. He contends that the limits within which Principal Forsyth would confine liberty in the Church are such as the present age will never submit to; and, while not denying that the question of fixing these limits has its own place, he holds that for the present it is of far greater importance that the Churches should plainly and consciously grant, and even claim, the right of theological restatement than that they should busy themselves in advance with determining the boundaries within which that right may be exercised. Dr. Warschauer does not share Principal Forsyth's admiration for the Pauline conception of Christ, and he characterises his attempted rehabilitation of Calvinism as a stark anachronism.

THE Dean of Ripon has an interesting article on *Père Hyacinthe* who left the Church of Rome because of the declaration of the dogma of the Infallibility of the Pope and spent the rest of his life in the cause of religious freedom. Dr. Dillon in his article on 'Foreign Affairs' deals with Germany's additions to her army and navy, which he cannot look upon as additional safeguards for the peace of the world; Russian policy with regard to Mongolia and Manchuria; the closing of the Dardanelles; France's troubles in Morocco; and the situation in Persia. Mr. Erskine Childers compares the Home Rule Bill with the Unionist alternative, much to the advantage of the Home Rule Bill; and Mr. R. W. Seton Watson describes and criticises the policy of Hungary towards the Southern Slavs. Madame Jarintzoff contributes an article on *The Legend of Alexander I and the Hermit, Theodor Kouzmitch*; and Mr. J. E. G. de Montmorency in the Literary Supplement discusses the question of the "other poet" of Shakespeare's Sonnets. There are the usual reviews of books.

THE NINETEENTH CENTURY.

THE June number of this magazine contains few articles of interest. The colonial editor of *Le Temps*, M. Philippe Millet, contributes what at last purports to give the truth about the Franco-German Crisis of

1911. Recently three books have been published in Paris supplying almost all the secret evidence wanted to make complete the real facts of the situation: *Le Mystere d' Agadir*, *Le Coup d' Agadir* and the *Chronique de l' An*, 1911, are all from the pens of distinguished writers. Mr. E. D. Morel, who is no friend to France, and who wrote on this subject in this magazine last February, considers the first of these books, which is written by the foreign editor of *Le Temps*, pretty much as a tissue of lies: although the author has drawn his material from existing documents, by which his quotations may readily be checked.

Germany was bitterly grieved at the results of the Franco-German agreement of February 1909, in which France agreed to safeguard the principle of economic equality in Morocco, and Germany recognised that the 'political interests of France there were closely bound up with the consolidation of order and internal peace.' Germany was thus supposed to have given up her opposition to the extension of French political influence in Morocco, and France to be ready for any kind of industrial co-operation with Germany in Africa. Unfortunately many of the Franco-German economic schemes fell through, a result due in part to the French Government, and the Germans thought with reason that they were being cheated. At the same time they would never have been fully pleased, no matter how successful these schemes might have turned out. From the first Germany interpreted the 1909 agreement as if France had bound herself to give a monopoly to these Franco-German interests. In fact Germany wished the establishment of a Franco-German condominium in Morocco which would be directly injurious to British interests. This economic condominium fell to pieces before ever it was worked owing to the resistance of France backed up by Britain. The Agadir dispute was thus due to the disappointed ambition of Germany.

At this stage Great Britian interfered rightly in the dispute, for Germany was now demanding—what can never be granted—a footing in North Africa. Germany must be blamed most severely for the method she employs, which is ever the same, and consists in changing the principles she has accepted whenever they clash with her interests. Germany first stood for economic equality so long as she had no particular agreement with France. After February 1909 she tried to depart from this and drag France into a condominium. In 1911 she tried to obtain special privileges for herself, and, this failing, her next move was to attempt the policy of the open door. The history of the past three years merely shows that the cautiousness of Britain in dealing with Germany is fully justified.

THE FAILURE OF POST-BISMARCKIAN GERMANY by Mr. J. Ellis Barker is worthy of notice. The success of a nation depends upon its people, rulers and institutions. In democratic countries the people are the most important of the three. The policy of France, the United States and Great Britain is made by public opinion, but the monarch is the source of all power in Germany and in Russia. "Since the dawn of her history," writes Mr. Barker, "Prusso-Germany has been under one man rule" and her successes and failures have been directly due to the personal qualities of her rulers. Just as Germany collapsed after the death of Frederick the Great, so is it greatly overrated at present through having had no successor able to follow Bismarck. The Foreign office is the one great department of the state where able direction is most needed, and it is here precisely that the post-Bismarckian policy of Germany has been a failure. By rashly interfering with many powers in all parts of the world, Germany has estranged her old friends and has created for herself new enemies. At the date of Bismarck's dismissal the Triple Alliance was a reliable partnership, and Germany's position absolutely secure; for she dominated the continent. Bismarck kept France and Russia apart, and he set France against Britain, just as he produced differences between Russia and Britain. Hence Britain was Germany's potential ally, and he set the greatest value upon the good-will and friendship of Britain. The Triple Alliance still exists on paper, but Germany has alienated Italy which will also refuse to support Austria. Even Austria's support of Germany is very doubtful in case of war. Germany has thus been isolated owing to her own incapacity and also to her persistent anti-British policy. Surrounded by great land powers who are not friendly to her, Germany's real need is for defence on land. Bismarck was always haunted by the fear of a great coalition against Germany, and this, his worst dread, may be realised before long. At the time of the Agadir incident Germany was politely told by Russia that an attack by her upon France would mean an attack on herself by Russia. Great Britain's attitude in the matter is well known. At the same time Germany could not count upon the support of Austria-Hungary and hence she found herself isolated and checkmated.

Not only politically and militarily, but even economically and administratively, Germany is in a state of entanglement at present. Among the leaders of German thought deep pessimism and the fear of national disaster prevail. All would become right again if a worthy successor arose to the great chancellor, but as yet no sign appears of his coming.

THIS number also contains: *Cables* versus *Wireless Telegraphy*,

by Charles Bright, M. INST. C. E.; *Oxford and the Army*, by Captain Slessor; *Home Rule and Federation*, by J. H. Morgan; and *The Ulster Scot in the United States*, by Mr. A. G. Bradley.

THE FORTNIGHTLY REVIEW.

IN the June number of this Review under the title *Isolation or Entanglement?* Democritus furnishes the public with a strongly reasoned case for the abandonment of the present policy of alliances and ententes and a resumption of the splendid isolation of the Victorian days. His points are these:—We lately found ourselves on the verge of war with Germany as a result of our alliance with France though the immediate bone of contention had no appeal for us. Then too, much of the continued feverishness of our political relationships is due to this policy of alliances and entanglements. Although there were excitements enough in the days of the splendid isolation policy, Britain's position was then sounder: no system of 'the Balance of Power' required th eanxious re-adjustments and complicated manœuvres of to-day. In those days it was no cause for serious alarm that we were without an ally in Europe; now we shiver with apprehension at the possibility of such defencelessness.

These statements are supported by ample reference to recent history, while the nervous condition of the country to-day at the prospect of trouble with Germany is contrasted with the comparative tranquility with which we passed through the Fashoda incident. The statement that the French fleet of those days was nearer to our own in numbers and strength than the German has ever been appears with some effect in thesame paragraph.

The writer goes on to express the view that, though there is a strong anti-British party in Germany, the general body are by no means hostile to Britain, though our alliance with their admitted rival could scarcely fail to drive them into an attitude of suspicion. But even if the German attitude were one of ingrained hostility to Britain, Democritus would still advance his plea for the resumption of our previous policy, for then we should be able to act with more freedom and have a much less vulnerable position.

That advantageous position has been abandoned by Lord Salisbury's successors. Isolation has been exchanged for the closest possible association with the politics of other powers, We are no longer free to take our own course nor can we intervene when intervention is necessary with large impartiality as the vindicators of public right and the mandates of the European concert; we may be dragged by our allies into a dispute with which we have no concern, and we are compelled to lend our weight to the promotion of their aims and interests. Our alliance with Japan enabled that Power to achieve the defeat

of Russia, secure from interference, and to establish itself on the mainland of Asia. Our (virtual) alliance with France has placed the Republic in possession of another great dominion in Africa; our alliance with Russia, it seems, is to pave the way for a muscovite absorption of Persia. But what have we gained by it all? How is Britain the better, the richer, or the stronger for these acquisitions and annexations obtained by others with our assistance and encouragement? Our sympathy with the Japanese, and our admiration for that brilliant and interesting people, made the Anglo-Japanese Alliance popular from the beginning, but looking back impartially over the past seven years, it is impossible to discover what good we have drawn from it to offset that unrest and agitation of the eastern world which has caused us infinite trouble in India and will cause us more. To us, as the rulers of three hundred million Asiatics, the Awakening of Asia has brought no advantage; we have no reason to rejoice in the defeat of a white and Christian power by an Oriental people. The victorious campaign of Japan, which Lord Lansdowne must have anticipated and desired when he agreed to the Treaty has been of no profit to us. We are none the better, because Russia, definitely cut off from the ice-free harbours of the Pacific, has a more impelling motive than ever to force her way down to the open waters of the Persian Gulf. Mr. Balfour, acting under Lord Salisbury's direction, acquiesced in the Russian occupation of Port Arthur for two good reasons. In the first place it gave Russia outlet in a region of the world where she can operate with the least injury to us; and secondly, it provides us with a convenient *point d' appui*, an exposed spot where we can get at Russia if the arbitrament of force should ever be invoked. And for the rest, it surely would have suited us to have a large part of the energy and resources of Russia locked up in the promotion of her ambitions in Eastern Asia. As it is—thanks to our support of Japan, she is barred out of the Pacific, and thrown back again upon south-eastern Europe and the middle East with no benefit to the world at large, and certainly none to ourselves.

The policy of isolation pointing to neutrality in the event of another Franco-German war may incline critics to describe this as selfish; the writer contends, however, that in any case it would be a more dignified and more honourable course than that pursued at present.

MR. SYDNEY BROOKS chooses this occasion toissue a glowing tribute to the work of Sir Horace Plunkett in Ireland. The tone of the article may be gauged from the following quotation:—"In the history of this Irish Renaissance, one name, the name, of Sir Horace Plunkett, will stand out with a commanding pre-eminence." His achievement is described as the work of one who "saw deepest and most clearly into the heart of one side at any rate of the Irish question, who wrought the beginnings of a mighty and triumphant revolution in the conduct of his country's principal industry, and who impregnated the Irish mind with ideas and policies that brought into existence a new social order and gave a lasting turn to the forms and spirit of

Irish civilisation. More than any other man he is the real Liberator of latter-day Ireland." After placing him outside the narrower radius of either party denomination, Mr. Brooks describes him as one who "has an unconquerable faith, sanguine perseverence that goes with it; he is compact of tolerance and practicality; almost alone among Irish public men he mixes his politics with humour; a singular sweetness of disposition, a reflective original philosophical mind, an enviable gift of persuasive writing, and an utter incapacity and contempt for the dissimulation of the average politician have combined to make his position, his influence and his labours altogether unique."

The underlying principle which has guided this statesman is the conviction that there is little that England can do for Ireland compared with all that Ireland might and should do for herself; hence in his eyes the Irish problem is not a racial, political, economic or religious problem, but a human problem—a problem of the Irish mind and character. And yet strangely enough this man has not yet declared himself a Home Ruler, but has preserved a remarkable silence on this master issue of Irish politics.

RETURNING to Ireland five years ago from Western America Sir Horace set to work to evoke in rural Ireland an Irish policy on the characteristic Irish lines of co-operation. "The Irish problem on its economic site is predominently agricultural: then let them associate in agricultural work." To-day the Irish Agricultural Organisation Society, the I. A. O. S., embraces over 900 societies with a total membership of 100,000, representing approximately 400,000 persons. As a first result of years of indefatigable effort on the part of Sir Horace, co-operation is now secured as a fixed and integral part of Ireland's rural economy and while the movement may justly be described as only a beginning it is claimed that co-operation has increased and steadied the incomes of all who have joined the movement, given the Irish peasant almost the only business training he has ever received; taught him responsibility and self-confidence; conquered the distrust of himself and of his neighbour and both brightened and enlarged his horizon. The meetings of all sections of the community which have been called together under the auspices of I. A. O. S. have mitigated the asperities of social, political and sectarian differences while opening up a new and non-contentious sphere for united constructive effort. The same movement has given birth to the Department of Agriculture and Technical instruction. It is the solitary public enterprise in Ireland that foreigners study, not as a warning but as a fruitful study and example. Recently President Roosevelt

pointed out Sir Horace Plunkett's contribution to the world-wide problems of rural progress as an example for the United States to study and imitate.

The work of Sir Horace Plunkett has been described by Nationalists as a subtle attack on the Irish party and an attempt to distract the thoughts of the people from Home Rule. The I. A. O. S. however has kept itself and its officials from indicating any bias for or against any political party. The Society is rigidly non-partisan and non-sectarian and could not exist for a month if it were anything else, though nearly all the members are Nationalists.

Another important result of the Society is the emancipation of the farmers from the tyranny of the traders, the middle men and the money-lenders of the country-towns. These constitute a body, which, though small numerically, practically controls all elected bodies and all the newspapers in rural Ireland, the emancipation is indeed an achievement; but this is the reason why the press and the Nationalists in parliament are hostile to the movement and this is the reason why Sir Horace was ousted from his position as Vice-President of the Department of Agriculture in favour of its great antagonist, Mr. F. W. Russell. Further, the movement is responsible for the institution of the Recess Committee wherein sit members of all parties and denominations actively co-operating in the endeavour to guide the energies of their Irish compatriots out of sectarian and partisan channels into one great stream of improved work, trade and life. The Report of that body and the response which it has evoked in its endeavour to stimulate Irish enterprise and elevate Irish ideals is largely due to Sir Horace Plunkett, whoh as succeeded in inspiring his own zeal and sympathy and an utter contempt for "politics" which marks a startling new era in Irish Government.

OTHER articles of the issue are *Baron Marschall and Anglo-German Differences*, by Politicus; *Why Ulster Distrusts Roman Catholicism*, unacknowledged; *Shorter Speeches in Parliament*, by Auditor Tantum; *How to Postpone an Anglo-German War*, by Captain Battine; *Albert Besnard*, by Mr. Frederick Lawton; *The Secret of Marceline Desbordes-Valmore*, by Mr. Francis Gribble; *The New Spirit in Belgium* by *Y. John Gay*, by Mr. H. M. Paull; *August Strindberg*, by Mr. Horace B. Samuel; *The Advantages and Defects of the Copyright Act, 1911*, by Mr. G. Herbert Thring; and *The Real Meaning of this Cricket Season*, by Sir Home Gordon.

COLLEGE NOTES

THE re-opening of the College has brought back to Madras the bulk of our students, stronger, we believe, in body and mind for the respite from regular work. Imagination sometimes puzzles to think what these students have been doing during the vacation. Travel has not yet come to be recognised in this country as an essential part of a young man's education; and most of them, we fancy, have been enjoying to the full the happiness of re-union with kith and kin, accentuated in some cases by attendance at weddings within the family or the caste circle. Thanks to the conjunction of the stars as read by indigenous astronomers and the prosperity, however short-lived, which comes in the wake of a harvesting of grain, not to speak of the leisure imposed on the agriculturist by the hot weather, the summer vacation synchronizes in this Presidency with what, in common parlance, is spoken of as 'the marriage season.' Invitations reached us from different parts of the country to attend weddings of young men, of whom some had recently passed out of the College, but others are back again in their places in the class room. We need not say that our friendly wishes go with our students on their entrance upon every important stage of life's journey, and the newly-married ones have our sincere good wishes for their future happiness. Among the weddings to which we refer there is one which possesses more than a personal interest. The marriage of Mr. P. Subbarayan, B.A., Zamindar of Kumaramangalam, with Miss K. Radhabhai, daughter of Mr. K. Ranga Rau, Secretary of the Depressed Classes Mission, Mangalore, is noteworthy as an alliance between the leading member of a non-Brahmin Hindu family belonging to the higher class of landed gentry in Southern India and a Brahmin lady, the daughter of a veteran social reformer and religious worker in South Canara—the Canarese prototype of Rai Bahadur K. Viresalingam Pantulu. The marriage was solemnised in Mangalore under the Brahmo Marriage Act which the Hon'ble Bhupendra Nath Basu sought to amend so as to give liberty to all who wish to marry outside the bounds of their caste or creed without declaring themselves to be neither Hindu, Muhammadan, nor Christian. Notwithstanding the failure of Mr. Basu's amending Bill, the movement for inter-marriage not only between sub-castes—which, though not to be condemned, retains still an implicit acknowledgment of the caste principle—but across the wall which separates one main caste from another, is not going to be arrested. The day is not far distant when

marriages based not upon caste-kinship but upon the attractions of culture and moral sympathy will become more common than they are to-day. Mr. Subbarayan's marriage is important as heralding a consummation so devoutly to be wished; for Indian progress must always be a halting thing, so long as sympathy of ideals between man and woman is conspicuous by its absence in Indian homes. Those who know Mr. Subbarayan have not been surprised to see him take this forward step along the path of social progress. We trust that his alliance with a gentleman well known in the Canarese country for his quiet and unobtrusive work on behalf of the poor and the oppressed may be an augury of a career which, whatever its particular field of work may be, wil lbe distinguished by zeal for whatever is right and noble.

THE publication of the results of the School Final, the Intermediate and the B.A. Examinations early in June was the signal for the Principal to be flooded with applications for admission to the College classes. The work of examining the hundreds of markbooks submitted by pupils seeking admission to the Junior Intermediate class and selecting those who gave promise of success as students was equally trying to the head and the heart. The work, however, was gone through bravely, notwithstanding the importunate pleadings of parents and friends. After the promotions from the Junior to the Senior Intermediate and B.A. Classes were settled, the re-admission of 'failed' students required no little consideration. The studies of the present Fourth class being regulated by the new curriculum are not adapted to the needs of students of last year's Fourth Class. The students seeking re-admission, however, to the Senior Intermediate were considerable in number, and in taking them back much regard had to be paid to their own chances of improvement, on one hand, and to their influence on the tone and Standard of the Class on the other.

THE return of Mr. Corley from furlough in time for the re-opening has brought an eagerly-awaited reinforcement to the working staff. Mr. Crawford, whose appointment as Professor of English we announced in the April number of the Magazine, has also, at the time of our writing, arrived in Madras. We would join the students in giving him a hearty welcome. The task of keeping the classes going during the weeks preceding his arrival was rendered easier by the self-sacrificing assistance afforded by Mr. Kuruvilla Zachariah who, in spite of his appointment to the Government of India scholarship, made leisure in the midst of preparations for the voyage to Britain, to render this

much-appreciated help. Mr. Zachariah has been tutor for just one year, and during this time the students have been much impressed by his qualities of modesty and quiet cheerfulness combined with an intellectual ability which has made for him a distinguished University record. We wish Mr. Zachariah every success during his stay in England.

ON the 30th of May the following deliverance was adopted by the General Assembly of the United Free Church of Scotland :—

"The General Assembly, having regard to the fact that the Fiftieth Anniversary of the Ordination of the Rev. William Miller, D.D., LL.D., C.I.E., Honorary Principal of the Madras Christian College, takes place in October next, desire to place on record their affection and esteem for himself personally, and their appreciation of, and their gratitude for, the manifold service to this Church and to India which he has rendered during the long period of nearly fifty years.

Arriving in India in 1862, he immediately took charge of the Madras Institution, and through his energy, tact, wisdom, and practical ability, he began that long course of successful administration, which has transformed the Madras Institution, as it was when he took charge, into the Madras Christian College, now one of the greatest and most successful colleges of India. The story of the Madras Christian College cannot be told here, but it may be said that the difficulties met and overcome were great. The fact that other Churches and Missionary Societies were led to take an effective share in the support and work of the College was largely due to Principal Miller.

The Assembly recognise that while Principal Miller was devoted to the Missionary work of the Church, he also wielded a wide and beneficial influence over the cause of Indian education as a whole. As a member of the Commission of 1882, and of many educational conferences to which he was summoned by Government, he had a large share in moulding the educational policy of the Government, and in preparing the way for the more adequate view of India's need of education, which is now occupying the attention of the Government and people of India.

His position in the educational world was attested by his appointment to the Vice-Chancellorship of the University of Madras, and his eminence as a statesman is shown by the fact that he was chosen more than once to fill a seat in the Legislative Council.

The Assembly, also, recall the fact that his own Church acknowledged his worth by calling him to preside over the General Assembly as Moderator.

The General Assembly recognise and witness that in many ways Principal Miller has rendered service to the Kingdom of God in India, and they rejoice in the many testimonies which have been given to the personal worth and eminent service of one of her sons whom she delights to honour.

The General Assembly affectionately and gladly join in the congratulations which will be offered to Principal Miller on the occasion of his approaching Jubilee, and they commend him to the grace of the Head of the Church, with the prayer that for him 'At evening time it shall be light."

NOT long ago Rao Sahib T. Ramakrishna Pillai—whom we are glad to congratulate on his new title—called attention in our pages to the fact that the walls of New College, Edinburgh, were not adorned by any portrait of Dr. Miller. Our readers, who will have been gratified by the announcement in the preceding paragraph of the tribute paid to our Honorary Principal by the supreme Assembly of the Church to which he belongs, will be no less pleased to hear of a circular, issued by a committee formed in Edinburgh and presided over by Sir Andrew Fraser, from which we extract the following paragraphs:—

At a Meeting held in the New College, Edinburgh, on the 30th May, it was resolved to take steps to recognise the eminent services rendered to the Church of Christ and to the Indian Empire by the Rev. Principal Miller, C.I.E., D.D., LL.D., of the Madras Christian College. Principal Miller will complete the fiftieth year of his ministry in October next; and it was resolved that this opportunity should be taken to congratulate him on the great work he has been enabled to do, and to present his portrait to the United Free Church, so that there may be a permanent memorial of him in the central buildings of the Church he has loved and served so long. In accordance with the wishes expressed by some of his friends in Madras, it was also resolved to give them an opportunity of securing a replica of that portrait for the University of that Presidency. A Committee was appointed, with power to add to its number, and some members of it were selected to form an Executive Committee.

The following is the Executive Committee:—

Sir Andrew L. Fraser, K. C. S. I., LL. D., (Convener); Rev. J. Fairley Daly, D.D.; Rev. Alex. Lee, M.A.; Rev. Professor M'Ewen, D.D.; Rev. Dr. Milne Rae; Rev. Professor Russell, D.D.; Rev. William Stevenson, M.A.; Mr. W. D. Lowe, W. S.; Mr. Martin Mowat, M.A.; Mr. Duncan Maclaren; Mr. J. R. N. M'Phail, K. C., Major-General Orr; Mr. P. R. Simpson, W.S.; Rev. James Harvey, M.A.

DR. MILLER'S letter to *The Madras Mail* on Aided Education in Southern India, which was reproduced in the April number of this magazine, has attracted considerable attention both in the Press and in educational circles. It is acknowledged that Dr. Miller is correct

in urging that the Education Commission never recommended that school grants should not exceed 'half the deficit,' in the sense of half the difference between the total expense and the fee income. But it has been suggested that, conditions having changed considerably since 1884, the recommendations of the Education Commission have lost force, made as they were in view of a situation that no longer exists, in which aided institutions were in danger of extinction under the stress of competition with Government Schools and Colleges. These criticisms having been brought to Dr. Miller's notice, he has sent another letter to *The Madras Times* in which he enforces with his characteristic vigour the main points of his original contention. As Dr. Miller expects his former students, in the interests of the future progress of the country, to take part in the discussion and to maintain it until a remedy be found for at least some of the evils by which Educational Administration in Madras has of late years been increasingly disfigured; we need make no apology for bringing the latest statement of his views to their direct notice among these College Notes.

AFTER pointing out that the phrase "half deficit" as used in the Commission's Report referred not to half the difference between the entire expense of an aided institution and the amount of fees which that institution raised, but to half the percentage of the outlay from public funds which the corresponding Department Institution needed for efficient maintenance, Dr. Miller proceeds to say: "As one who took part in all the deliberations of the Commission I am entitled to credence when I say that our body had no idea of turning the method used for testing the sufficiency of the aid afforded in 1882 into a rigid rule for determining the proper rate of aid at all times and in all circumstances." That was why the Commission did not make an absolutely definite recommendation. The only recommendation which has any direct bearing on the usually proper amount of aid is to the effect that (setting aside scholarships held by individual students) the grant-in-aid shall not exceed one half of the *entire* expense of the institution aided, and that this maximum grant is, in ordinary circumstances, to be given only to Elementary Schools, Girls' Schools, and Normal Schools. The implication plainly is that a grant-in-aid amounting to half the total outlay ought ordinarily to be given to schools of the three classes just named, but that Secondary Schools, and even Colleges in the hands of private Managers ought in most cases to secure so much self-support from their own resources (*i. e.* from fees, endowments, subscriptions and the like) that a smaller grant than the permitted maximum might make them in all respects efficient.

The commission proceeded on the supposition that if an advanced institution was unable to maintain itself to the extent of at least half the necessary outlay, the proper inference was that the welfare of the public did not yet call for an institution of that particular kind or in that particular locality. If, however, the welfare of the public demanded the existence of the institution in question, then it might be legitimately aided from public funds up to the amount of one half the total outlay necessary to equip and maintain it properly. The Commission scrupulously avoided laying down any hard and fast rule about the exact proportion of aid to be afforded. According to it, the one main thing was that every institution which ought to exist at all should be so aided as to enable it to attain complete efficiency in performing whatever duties it had undertaken.

Of course, in this way of looking at the matter the question would arise whether any institution which it was proposed to establish was really called for in the true interests of education. To decide a question of this kind is a difficult and delicate task. The decision of this in my view—and I believe that the same view was firmly held by the Education Commission—must always devolve upon the Director of Public Instruction, aided by the advice of subordinate educational officials, of course with the possibility of an appeal to the Government of the Province. The main point, however, is that when once it has been decided that an institution ought to exist, it is to receive the amount of aid necessary for full efficiency up to one-half the entire outlay really essential to ensure its efficiency."

If the recommendation or the advice of the Commission with regard to the proportion of grant-in-aid to the total expense of an institution was so explicit, the question arises as to how it has come about that so much doubt exists in regard to the maximum amount of grant for which an aided institution may be justified in looking. Dr. Miller's answer to this question is that the doubt is the result of a sustained course of inconsistency between theory and practice.

"It needs to be steadly bourne in mind that the recommendations of the Commission on this point, as on all others, were based on the idea that Local Governments and their Departments of Education were prepared to act systematically and practically on the principles laid down in the Despatch of 1854. According to these principles, private effort, aided by liberal grants, by careful inspection, and by sympathetic control, was to provide the main bulk of the means of education, especially in its more advanced stages. Departmental Institutions were to be maintained, perhaps only for a time, and at all events only in comparatively few instances and in special circumstances. The expectation of the Commission that the principles laid down in 1854, as explained and defined in its report, would be fully carried out seemed for a good many years likely to be fulfilled in Madras. Not much less than twenty years

ago, however, there began to be ominous signs that this expectation would be disappointed. To impartial observers it became plainer and plainer as years went by that the principles in question, though still upheld in theory, were being gradually set aside in practice. So far as I have been able to gather, the change of attitude has become still more pronounced in recent years. Men in authority appear ready to commit themselves to the statement that private effort has failed, and that the institutions which it has maintained are inefficient. So far as I can judge, any charge of general inefficiency is by no means well founded. I believe that some privately managed institutions are as efficient as any in India, and that most, or perhaps all of them, might easily be made so. I believe this to be the case even according to the test of success in passing examinations, which I have always regarded as of secondary value, though it is too often spoken of as the one all-sufficient test."

Dr. Miller admits that no institution under any form of management is so entirely efficient as it ought to be or might conceivably become. But, enquiring into the principal causes of the inefficiency of existing institutions in the hands of private managers, whether that inefficiency be great or small, Dr. Miller finds, among various things contributing to making such institutions less efficient than they might be, two things prominent—

"One is that grants have never been very liberal, and that, instead of increasing in proportion to the rapidly growing cost of education, they have been diminishing. The other is that the admitted necessity for supervision and control has been pushed so far that the Department seems bent on making itself the direct manager of every institution which it aids. It would now appear that that inefficiency which, if it exists at all, is mainly attributable to these two causes, is being made the excuse for the establishment of an array of Departmental Secondary Schools. I have not learnt the number of such schools which it is proposed to open, but it would appear that the tax-payer is to be burdened for their maintenance to the amount of more than four lakhs of rupees per annum. Probably one-fourth of this sum would suffice to remove one great cause of such inefficiency as may in the meantime characterize the Secondary Schools in the hands of private managers."

Only too often, in meeting the demand for liberal grants for Secondary Schools, are the claims of Elementary education set over against those of Secondary education. The true bearings, however, of this question are stated by Dr. Miller thus—

"Beyond this I venture to affirm that, if the principles laid down in 1854, as authoritatively interpreted, and adopted by the State in 1884, had been faithfully adhered to, Secondary education in the Presidency of Madras might have become by this time not only efficient, but not far from self-supporting. Thus a very considerable sum might have been made available for that spread of Elementary Instruction which is regarded by all as the most pressing of present educational needs. If the sum now being spent on Secondary Schools is to be augmented by an annual subvention of four lakhs ear-marked for the maintenance of Departmental institutions, how are funds to be forthcoming to meet the educational needs which are admittedly the most urgent of all?

Whatever intentions may underlie the policy which has been pursued in practice, and which it is now proposed to press to still further extremes, that policy evidently tends to discredit and diminish private effort and may very possibly result in bringing it at last entirely to an end."

The duty in view of the present situation of those who still stand by the principles laid down in Lord Halifax's Despatch of 1854, which has rightly been called the Magna Charta of Education in India, is outlined by Dr. Miller as follows :—

"It is evident that they ought to do all they can to oppose the widespread substitution of official for private agency in advanced education, so that larger funds may become available for the still more pressing wants of Elementary, Female, and Technical Education. It is evident also that for 'Girls Schools, Primary Schools, and Normal Schools' they ought to claim the maximum grant of half the entire expense, unless it can be clearly shown in any particular case that a smaller grant suffices. As regards Secondary Schools and Colleges, they ought to claim that each case should be considered on its merits. Every institution that has once been fairly recognized has a right to expect the aid required for enabling it to perform efficiently the work it has undertaken, provided only that the grant does not exceed one-half of its entire expenditure. Further, the advocates of private effort ought to do their utmost to impress on Managers that they are bound in honour so to use the larger freedom which would be secured to them by really sympathetic control as to make their institutions more self-supporting by means of endowments, subscriptions, and especially fees. Thus the object might be attained which the Education Commission kept steadily in view as its leading aim in all its recommendations, bearing upon private effort, viz., that as time went on less and less aid might be required. It is one thing to aim at this desirable end through honest co-operation between the two parties immediately concerned. It is quite another thing to endeavour to attain the end in view, through the one party exercising arbitrary and oppressive authority over the other. The latter mode of action has hitherto defeated itself, and in the nature of things will continue to defeat itself."

By way of supplying nerve to those who might feel backward in entering battle, Dr. Miller reminds them that it is no dole that they are asking of Government.

"In speaking, as I have done of the line of action to be followed by those who uphold the principles laid down in 1854, I have deliberately used the words 'right' and 'claim.' Too much encouragement seems to be given to the idea that a grant-in-aid is a dole from the administrators of public funds which private Managers ought to receive in a spirit of submissive gratitude to the donors. Such an idea is quite unfounded. The Despatch of 1854 is the avowed basis of the entire education policy of the State. The report and recommendations of the Education Commission, in which the principles of that Despatch were elucidated and applied to existing circumstances, have all the force which repeated acceptance by the highest authority can give them. All concerned are bound to have regard to them. Private Managers may not have a legal but they have the clearest moral, right to claim that the recommendations in question shall not be arbitrarily set aside. Of course circumstances change,

and no one is likely to contend that the Commission's Report has anything sacrosanct about it. No one will deny that conditions may arise which require some extension or modification of its recommendations. I am not aware, however, of any change such as would make the broad outlines of the authoritative declaration of the State in 1884 inapplicable to the conditions of 1912.

With reference to the present subject the central point of that authoritative declaration is that 'the improvement and extension of institutes under private management be the principal care of the Department.' This recommendation and those which go along with it are my warrant for using the words 'right' and 'claim.' No doubt the State may change its policy, but unless that policy be avowedly reversed and placed on a basis entirely different from that on which it rests at present, private effort has a *claim* to be regarded with favour, not with disfavour, by all concerned in the administration of educational affairs."

"WITH these remarks," says Dr. Miller, "I leave the discussion of the whole of this important subject in the hands of those who, since they can use their own eyes, are better able than I am to master all the necessary details and set them forth with precision and at length." It is evident that Dr. Miller expects everyone among his students and successors to do his duty in this matter. Dr. Miller's whole educational work in this country has been accomplished under the protection and freedom and encouragement vouchsafed by the policy of Government, enunciated in the Despatch of 1854 and worked out in greater fulness with regard to both its fundamental principles and its practical application in the recommendations of the Education Commission. This is a policy calculated to call forth the best energies of the leaders of the people in the noblest work they can do for their country, namely, that of educating their countrymen. When Dr. Miller, in the year of his ministerial Jubilee, sees that policy in danger of being ignored and over-ridden, what more natural than that he should sound the call to arms? And if there is in us any of the spirit of comradeship, springing from an appreciation of work from which so much good has already come, both for us and for those with whom we are connected, we should not be slow in donning our armour and falling with him into the line of battle.

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